THE ANATOMY of CONSCIENCE.

OR

THE SVMME of *Pauls* Regeneracy.

Wherein are handled the places of *Conſcience*, *Worſhip*, and *Scandall*; with diuerſe Rules of Chriſtian practiſe; very profitable for the weake *Chriſtian*.

By EPHRAIM HVIT, *Preacher of Gods Word at* Knoll, *in* Warwickeſhire.

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TO THE RIGHT VVORSHIPFVLL And vertuous Gentlewoman, Mris *Dorothey Kyrton* of *Thrup* in *Northampton*-ſhire; All happineſſe be multiplied.

I Find it an ancient and laudable (*uſtome*, (Right Worſhipfull) in cauſes of this nature to Dedicate to ſome wor-

thy Perſonage, of *Eminent note*, thoſe their *Labours*, which yet they intend to communicate to the publicke vſe of others, either to teſtifie thankfulneſs in returne of kindneſſes receiued, or to further them in ſpeciall in ſome good, tending to their *ſpirituall aduantage*; or laſtly, to countenance their *Labours*, againſt the iniuries of perſons ill affected to the *Truth*. This laſt *reſpect* is of leaſt vſe in theſe *Halcion dayes of the Goſpell*, eſpecially, with vs in this

this Kingdome, where the *Scepter* it ſelfe is both a Patrone, and practitioner of vertue and learning. The two former Reaſons ſway my Reſolutions (formerly in a diſway) to aſcribe theſe my poore *Endeuors*, to your both *Countenance* and *Comfort*; and diuerſe weightie Conſiderations emboldening, and obligeing me hereto. 1. That kind *Reſpect*, and *Encouragem nt*, both my ſelfe, and more worthy *Predeceſſor*, haue found from your both atten-

tion, countenance, and liberall Contribution, hath deuoted me to the *seruice of your faith.* 2. In that this Subject immediately vpon the deliuery of it in the place of my *Ministery*, was so kindly welcommed by your selfe, and others in your *Family*: a Coppy hereof being taken from my mouth, by the procurement of your three Neeces, I presume the *Originall Coppy*, being far more perfect, will finde much more gracious entertainment.

Third-

Thirdly, (vnleſſe I miſtake your *ſpirituall eſtate*) this *Treatiſe of Conſcience* may much further your *Comfort* in *Chriſt*. Many an honeſt hearted *Chriſtian writes bitter things againſt himſelfe*, feeding on *Aſhes* in ſtead of *Cordialls*. And this, not for want of *Right*, but *abilitie* to apply their owne promiſes. I remember vpon conference, you haue expreſſed perplexitie of *Conſcience*, for want of *aſſurance*. A ſpirituall *ſickneſſe* of the ſoule it is indeed,

but *Ague-like*, it tends not to the impaire, but Recouery of health to the whole: a bleſſed *vncertaintie*, ariſing from the ſenſe of our owne vnworthineſſe, and deſire of nearer *cõmunion* with God. But how (you will ſay) may this *Tract of Conſcience* Cure this ſo great a maladie? Yes, very fitly: this trouble (as I conceiue) ariſing not from want of *euidence*, but *skill* in the *Schoole* of *Chriſt*: *Conſcience* is a diſcurſiue *power*, ſubuerting, and applying par-

particular Conclusions out of *generall promises*, which also by Reflecting on it selfe, discernes in the life the fruits of *holinesse*, and infallible *Characters* of *grace*; from which it gathereth as certaine Demonstrations of *sincerity*, and consequently *blessednesse*, as either *sense*, or immediate *Inspiration* can haue. Its one thing to *beleeue*, another to discerne the *worke of faith* in vs; the latter requires much *Christian experience*, and some fruits of *sanctification*. So that the

the true vnderſtanding of *Conſcience* working in vs, may further our Chriſtian comfort by acquainting vs with the *vprightneſſe* of our owne hearts. Vnto your ſelfe therefore I firſt cõmend theſe firſt fruits of my *Labours* in this kind, for your edification in our *moſt holy faith*, & encreaſe of our *Ioy* here, and perfection of *happineſſe* with Chriſt hereafter. Deſirous alſo vnder your vaile it may ſee light, that others who want the knowledge of bet-

ter

ter helpes, or meanes to procure greater *volumes*, may receiue some *spirituall* refreshing, wherein you shall performe an office of *loue* to me, and of *Comfort* to the Church of Christ, in whose perfection my joyes will surpasse my paines, and Gods glory especially shine forth, in the improouement of my *Talent* to the *truths* aduantage.

Make vse then of these my *Endeuours*, and other like *Christian* helps, for the enliuing of your

zeale,

zeale, and furtherance of a well ordered *Conuerſation*; Wherein you ſhall both anſwere the good opinion I haue, and others may haue of your vertuous diſpoſitiō, but alſo perfect the worke of your owne *ſaluation*, to the *day of the Lord Ieſus*. To whoſe gracious prouidence, be you and yours euer commended by me.

Knoll. Decemb. 20. *Your Worſhips ſeruant in the Faith,*

EPHRAIM HYLT.

To diuerſe Chriſtian friends in *Cheſhire*, the *Authors* commendation of his Booke.

MY *Apology* (*deare friends*) *to ſuch as may blame me herein, is your exceſſiue Importunity, who will witneſſe with me, how many Repulſes you haue bidden, or euer I yeelded to gratifie your deſires, in the publication of theſe my indigeſted* Meditations. *I of all others might haue beene ſpared in this* ſcribling age, (*wherein ſo much leuitie and oſtentation in*

in cauſes of this nature is extant) *who am moſt vnfit, both for the priuacy of my gifts, and eſteeme; as alſo of the Retiredneſſe of diſpoſition. To ſay nothing of my great Imployment, and encombrance aboue many, yet, ſith I am ouer-treated herein, let others Iudge of what force your* Motiues, *and my* Inducements *were hereto.*

1. *Your firſt* plea *was, that bond of* mutuall affection, *continued with tender, and* Chriſtian *Reſpect for the ſpace* (*well nigh*) *of three yeares, wherein I was an vnworthy* Miniſter *of the* Word *amongſt you.*

2. *Beſides, you alledge this ſubiect of* Conſcience *was firſt handled amõgſt you, which* Medications *after reuiſed, & enlarged in the place of my pre-*

ſent

ſent Charge, *I ſent you for your furtherance of* Ioy *of* Faith. *Whence you ſeeme to claime an Intereſt in my* Endeuours *herein.*

3. *When I ſent you the* Coppy *hereof, my* Reſtrictions *you challēge to be very harſh, which though I vſed to preuent abuſe, fearing leaſt ſome* Coppy *ſhould be thruſt into the Preſſe without my priuity, yet withall, they hindered you of that libertie, and communitie of vſe, you much deſired hereof.*

4. *Laſtly, I left you (you ſay) in ſorrow; my departure ſo ſudden and vnexpected cauſed you (that I ſay not my ſelfe) much griefe of heart: in lieu whereof I might ſeeme indebted to endeuour your* Reconſolation: *to theſe your* Claimes, *this you affirme addeth* weight, *that* all

are

are yours, *whether* Paul, *or* Apollos, *the* gifts *of the* Miniſtery *are the Churches* Riches, *and* Royaltie, *and muſt be ſo diſpenſed, as may beſt ſerue her comfort.*

Theſe and the like Inducements *ſwayed my approbation, when I had not the leaſt thought of ſubmitting my* Labours *to the publicke view, or cenſure. The ſame forme I vſed in the* Deliuery, *I ſtill retaine, which how euer it may ſeeme rude to others of better* deſerts, *yet I am well aſſured, is moſt* familiar *to you, & conſequently, moſt profitable, whoſe* pure mindes I ſtirre vp by putting you in Remembrance of the things you haue formerly heard. *To you therefore I commend theſe my* Labours, *and your deſires, to whom if I ſhould boaſt ſome-*

ſomething of my Induſtry *herein, I ſhould not yet ſeeme vaine, Let your improouement of them equalize my deſire of your perfection, who ſo long doe liue* as ye ſtand faſt in the Lord. *Here you haue* Pauls Regeneracy *Anatomized, the* practice of Religion *explained, enforced, the* Power of Conſcience *with its contrary qualitie of* good *and* euill *vnfolded: beſides, the heads of* Scandall, *and* Worſhip, *particularly handled, with as much breuitie, and dexteritie, as I in my poore* modell *could deuiſe. How vſefull this* Subject *is, let others Iudge; it ſufficeth me, I neuer knew theſe things familiarly and fully handled, at leaſt in ſo ſmall a* Volume.

Wherefore ſith your vſe *was in a ſpeciall manner Intended,*

you

you may Iustly be challenged of neglect, in caſe theſe lines want either well-come, *or diligent* obſeruance, *in that the Concurrence of theſe* Morall Obſeruations, *may compoſe a compleate* Chriſtian *life; in which care of yours, I ſhall take my ſelfe fully ſatisfied for the paines I haue taken herein, and your ſelues the principall gainers by me, who am deuoted to the*

Knoll Decemb. 20. Seruice of your faith,

EPHRAIM HVIT.

The Contents of the ſeverall Chapters handled in this *Treatiſe*.

CHAP. I.

1. THat inward grace is ioined with outward obedience.
2. That all of all ſorts, muſt be carefull to practiſe the duties of Religion.
3. Religion is the godly mans exerciſe.
4. Thoſe that teach others, muſt carefully practiſe the duties of holineſſe themſelues.

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2. What

2. What this *Conſcience* is.
3. The kindes thereof.
4. The offices and effects, with the ſeuerall Vſes thence ariſing.

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3. The diuerſe and ſundry meanes, whereby this *Accidentall* euill in the *Conſcience* is diſcouered, with Rules for recouery from it largely preſcribed; and many profitable Vſes made thereof.

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2. How *Conſcience* teacheth vs to demeane our ſelues, without offence in things indifferent.

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THE ANATOMY OF CONSCIENCE.

ACTS 24. 16.

And herein doe I exercise my selfe, to haue alwayes a Conscience voyde of offence, towards God & towards men.

CHAPTER I.

1. *That inward grace is ioyned with outward obedience.*
2. *That all of all sorts must be carefull to practise the duties of Religion.*
3. *Religiō is the godly mans exercise.*
4. *Those that teach others, must carefully practise the duties of holinesse themselues.*

SVch is the LORDS Wisedome in the gouerning of his Church, that by an entercourse of good and euill,

he ſuppreſſes our ouer-eſteeme of earthly things, and at once workes a reliſh of his graces, and a reſtleſſe thirſt after that durable treaſure, which is hid for vs in the Manſions of Reſt; yet ſo as that he cals none to ſuch bickering, whom he hath not formerly furniſhed with courage to paſſe the Pikes, nor yet is he ſo lauiſh of his graces, as to beſtow them where he intends not imployment: both which are euident in the example of our Apoſtle, who being called to be a choſen veſſell, and a Standard-bearer of the truth, and thereto well appointed with ſundry heauenly endowments, matters not the reaſoning of natural and carnall pollicy, nor yet the diſcouragements attending the Lords Worthies, but with courage and vndaunted reſolution enters and vndergoes the office of an Apoſtle, whoſe endeuours were the rather oppoſed by Satan, for that of

Gal. 1. 16.

of a friend, he became the greateſt enemy to his kingdome, in zeale and induſtry doubling the reſt of his fellow Ambaſſadours.

In the 20. Chapter he goes bound in the ſpirit to *Ieruſalem*, in 21. is aſſaulted by the *Iewes*; in the 22. and 23. is pleading his innocency before the Captaine *Lyſias*, by whom he was cõuayd from thence, fearing the *Iewes* intended outrage: here he ſtands before *Felix* Iudgement ſeate, to anſwere the bitter allegations of *Tertullus*, ſuborned thereto by the chiefe of the *Iewes*, as is extant in the 5. verſe, and hauing libertie to anſwere for himſelfe in the 10. he after his Preface refutes their calumnies; 1. by Negation in the 11. and 12. verſes: 2. by Conceſſion in 14. 15. 16. verſes; 3. by a true Relation of his carriage lately at *Ieruſalem*, in 17. and ſo to the 20. verſe. For his Conceſſion, whereof our ſubiect is a part, you may ob-

ſerue in the 5. verſe, *Tertullus* had couched ſome truthes (though beſmeared with baſe tearmes) amongſt his falſe and bitter inuectiues, to wit, that *Paul* was a Ring-leader of the hereſie of the *Nazarenes*, which had it beene vttered in modeſt tearmes, was a truth; for *Paul* was a Standard-bearer of that faith, which they defamed with the title of hereſie. Now *Pauls* conſcience is ſo tender, that he will not ſo defend his owne innocency, as for feare of danger, depart from a neceſſary confeſſion of the truth, and therefore grants; 1. that he did worſhip God after that way wch they ſtiled hereſie in 14. 2. the particular heads of this worſhip; as, 1. faith in all diuine truthes, in 14. 2. hope of the Reſurrection in 15. 3. Externall obedience in 16.

Theſe words then are an Anatomy of Conſcience, or an Epitome of *Paules* life; wherein are con-

conſiderable, 1. the perſon exerciſing, an Apoſtle, 2. the qualitie of the worke, exerciſe, or ſtudie, 3. the ſubiect, not his hearers, but himſelfe; 4. the obiect, not Arts, but Religion; herein. 5. the end, an inoffenſiue conſcience, enlarged by the different obiects of its duties, 1. God, 2. men.

The ſenſe of the Verſe may be compriſed into this Paraphraſe, Yea I reſt not in the profeſſion of the true faith, but doe ſtudie and ſtriue herein to haue an excuſing and quiet conſcience, both in things reſpecting Gods immediate worſhip, and juſtice to men: our Apoſtle, we ſee, contents not himſelfe with the graces of faith and hope, but proceeds to the practice of externall obedience: Whence ariſes this obſeruation,

Inward grace is accompanied with outward obedience. Iam. 3. 13. Such as haue learned this heauenly wiſedome, muſt expreſſe it by a holy and blameleſſe con-

Doct.

uersation. 2 *Pet.* 1. 8. If those things be in you and abound, they will make you fruitfull in good workes: and good reason for it.

Reas. 1. Gods grace is Immortall; this seed once sowen neuer dies, euer fructifies; so that the plant of grace hauing the sap and iuyce of grace ministred, cannot but abound in the fruits of righteousnesse and holinesse.

2 Besides, Liuelinesse is the essentiall difference twixt true and fained grace, there is a faith that is liuely & actiue in good works, purifying the heart, *Act.* 15. 9. and there is a faith that is dead without fruits of holinesse; now a disposition to worke, is the essentiall difference of these two.

3 Adde hereunto that euery plant of the Lord is so husbanded by him, it must needes be fruitfull, his loue is working, and his prouidence euer watchfull, to direct to, & further in holinesse. *Ioh.* 15.

5. Eue-

5. Every branch that bringeth forth fruit, he purgeth that it bring forth more fruit.

This doctrine muſt be heard with theſe cautions, leaſt any ſhould be diſcouraged hereby. *Rules.*

In Infants in grace it is oft otherwiſe, in whom the fleſhly will yet bearing ſway, hinders outward fruits, our Apoſtle diſtinguiſhes Chriſtians into ſpirituall and carnall: both which haue yet ſinceritie in them. 1 *Cor.* 3. 1. By ſpirituall meaning ſtrong men, by carnall babes in Chriſt, in whom the ſpirit of grace is not ſo liuely as to maſter corruption. *Nicodemus* had truth of grace before the courage of profeſſion. *Ioh.* 3. 2. 1

Any in a ſudden, and capitall tryall may for a while fayle in theſe fruits; the Lord had many hidden ones, who yet durſt not acquaint themſelues with *Eliiah*, 1 *King.* 19. 18. *Ieremy* abuſed by *Paſſhur*, reſolues of concealing 2

the Lords viſion; but ordinarily it is otherwiſe with Gods childe.

1 *Vſe.* Diſcou: This conſideration ſerues for diſcouery of ſundry perſons, liuing within the boſome of the Church, who are in their owne, and would be in others eſteeme Chriſtians, whoſe vnſoundneſſe is here vnmasked; as

1. The looſe Libertine who pretends as deepe Intereſt in Chriſt as any, though moſt preciſe, & his heart as good to Godward as any, his faith as ſtrong, that his ſtomack riſes at the very naming of the Deuill, whom (as *Samuel* anſwered *Saul* vaunting of his obedience, with what meane the lowing of the Oxen and bleating of the ſheepe in my eares, 1 *Sam.* 15. 14.) ſo I may anſwere, Is thy heart of ſuch an heauenly temper, as that thou didſt alwayes beleeue, and neuer doubtedſt of thy ſaluatiō? What meanes this riot and reuelling? What this ſwearing and ſwaggering?

ring? What theſe filthy ſpeeches and oaths? Is thy faith ſo ſtrong to maſter vnbeliefe, wherein as a priſon all the ſonnes and daughters of *Adam* are ſhut? And yet of no power to baniſh ſenſualitie out of thy heart, and life; if this be the faith of ſaluation, farefall the Deuils faith, which exceedes this in excellency, cauſing an awe of Gods Maieſtie. No, no, the ſtrong man poſſeſſes the hold, and hence proceeds this ſecuritie, and carries thee in a fooles Paradiſe to thy reſtleſſe manſion prepared for you both: a life led in pleaſure is a death in ſinne. 1 *Tim.* 5. 6.

2. *The ciuill Iuſticiary*, who out of a conceipt of his owne vprightneſſe, being free from the groſſer crimes of the times, deemes himſelfe to be deeply in Gods bookes, and in a moſt happie condition, ſuch as outſtrip his ſcantling of Religion, are by him eſteemed heretical and pre-

cise; such as come short of him are castawayes, and firebrands of hell, he onely possesses the golden meane twixt impietie and heresie. Well, to doe thee no wrong, who hast no goodnesse to spare, *Ciuilitie* is good in its degree, and deserues esteeme of all, prayse of the Magistrate; but be not deceiued, honestie is not Religion; what wilt auayle thee to plead thou hast done thy brother no wrong, when't may truly be answered, thou hast done God no right? for Religion thou art none of the precisest; tell me doe not the heires of life with *violence* apprehend Christs kingdome, and presse hard into it? Doe not babes thirst after the sincere milke of the Word? Is not the way of life strait, and the passengers few? Where wilt thou then appeare with these resolutions of seruing the times? When Irreligion, Atheisme, and security proue graces, then wilt thou proue

proue a ſound profeſſor, till then know thy heart is rotten, ſeauen abhominations lodging therein, and thou as yet ſhort of a *Phariſie*, who vnto civilitie hath added zeale in his Religion. *Mat.* 5. 20.

3. The *careleſſe profeſſor*, who likes well of Religion, & ſeemes zealous of godlines, but indeed is not purged from his filthines, notwithſtanding his faire ſhews, he retaines with him the loue of ſome ſinne, the ſweete whereof he holdes vnder his tongue, and will rather depart with Chriſt then this boſome ſin, and if you ſhould deale with him about it, he will put ſo faire a vayle vpon it, that you may eaſily beleeue all is well, and therefore hath his pretences readie; as

1. Wee are not our owne Sauiours, what then need all this adoe? *Ob.*

For anſwere know, 1. that *Redemption* is a doctrine of preciſenelſe, Chriſt hauing redeemed *Anſw.*

vs

vs from all ſinne, and to all holineſſe. *Tit.* 2. 13. 14. 2. Beſides, none haue redemption applyed but ſuch as haue drunke deepely of the wine of *ſanctification*. Heb. 10. 14.

2. Againe, He obiects for himſelfe, we are iuſtified by faith, and not by workes. What need all this ſtrictneſſe?

Yet know, O vaine man, that 1. we are iuſtified by faith *a parte ante*, as a cauſe preceding; but by workes *a parte poſt*, as conſequents and effects; workes doe not precede iuſtification, but do follow in the perſon iuſtified. 2. Workes are as neceſſary to iuſtification by the effects, as faith to iuſtification by the cauſes. 3. Workes doe not iuſtifie the perſon, yet are vſefull to iuſtifie both the faith of the perſon to his owne, and the Religion of the perſon to others conſciences.

3. Againe, he pleads ſo ſweet

are

are the morſels of ſinne, corruption will be working in the beſt: True, but not dominere, ſo as to lead them captiue vnto ſinne, as in thee. 2. Beſides, the beſt doe not vſe to plead for it, nor proiect how to ſatisfie the luſts of it. *Rom.* 13. 6. but rather cry out againſt themſelues vpon the very remembrance of it; away then with theſe fond ſhifts, the loue of ſin will cleaue to our natures too long, be we no patrons for it.

This further ſerues to admoniſh vs to endeuour the purchaſe of thoſe ſpirituall graces, ſeeing their nature is ſo excellent; earths purchaſe periſhes with the vſe, and when moſt proſperous, prooues oft moſt pernicious to our future comfort; but grace once attained, alters our bruitiſh natures, and brings vs within compaſſe of that way, which leads to fulneſſe of comfort; the ſpirit of God in preſſing this vſe bor- 2 *Vſe.* Adm.

borrowes a phraſe from Merchants, *Buy the truth.* Pro. 23. 23. Not that wee can depart with a thing of equall value to Gods grace, but for ſome reſemblance twixt an earthly and ſpirituall purchaſer.

1. A buyer is ſenſible of his want, and deſirous of ſupply; ſo euery wiſe Merchant muſt finde a ſpirituall pouertie, & nothingnes in his owne eſteeme, which will ſtirre vp ſtrong deſires in him.

2. A buyer is cõtent to trudge to the Market wet & dry, where commodities are ſold; ſo ſpirituall purchaſers muſt frequent holy aſſemblies, where the Lord is preſent in the diſpenſation of the gifts of grace; ſuch as outſtand the Lords call, damme vp the current of Gods grace to themſelues.

3. A buyer is willing to forgoe ſomething deare to him in exchange; ſo muſt wiſedomes

ſonnes

ſonnes reſigne their darling ſins, though as deare as their owne members; two contraries cannot reigne in the ſame ſubiect, light and darkenesſe will not agree in the ſame heart.

4. A buyer imployes his commoditie once bought; ſo muſt the truthes purchaſers improue their talents, to the Lords beſt aduantage; we are not owners, but diſpenſers of the things of God, not to vſe, is to abuſe Gods grace.

This ſerues to admoniſh *Iſmaels* broode, which ſcorne ſincerity, and cannot endure a preciſe life, to remember themſelues where the cauſe of this forwardnes reſteth, Gods grace is of ſuch a liuely nature, that they cannot leſſen one iot of their zeale, the loue of God, and the ſpirit of grace conſtraines them, if therefore thou wilt needes except, challenge Gods ſpirit for being ſo lauiſh of his grace, which like *Admo. 2.*

new

newe wine, will haue a vent or burſt all, *Acts* 4. 10. ſo that though with *Ieremy* Iere. 20. 9. they might begin to coole, out of carnall feare, yet cannot ſettle on carnall reſolution, for ſhame then forbeare to diſgrace ſincerity, or elſe with thy father nible at the heele, vnable to reach the head of Chriſt, whom thus thou deſpighteſt in his members, *Iſa.* 66. 5.

Hitherto of the coherence, we are now to handle particular heades, the firſt whereof being the perſon, an Apoſtle rarely gifted, greatly imployd, who beſides his frequent preaching, painefull hand-labour and ſeuerall Epiſtles written by him, had the charge of diuerſe Churches committed to him, yet notwithſtanding his many affaires, and the redundance of Gods grace in him, he is carefull of, and cõſtant in religious duties; affording vs this conſideration: that

No qualitie of perſon or calling may exempt any from the exerciſe of Religion, Deut. 17. 18. 19. The man of God directing Kings in the weighty affaires of gouernement, makes this a ſpeciall head, attendance on Gods word, and worſhip, who of all others might expect freedome herein if any, in reſpect of their many and waighty affaires, yet the law of Religion admits of no diſpenſation: The like we find *David* in his farewell ſermon to vrge *Salomon*, 1. *Kings* 2. 3. all his wiſedome, or greatnes is no barre, but a motiue rather to Religion. *Doct.*

This truth will be the better conceiued with theſe grounds, *Reaſ.* 1.

1. *Religiõ* of al other is the moſt excellent imployment, whoſe obiect, end, and efficient are all diuine, and ſupernaturall, other things whereon men beſtow themſelues, are of a periſhing condition, far inferior to themſelues,

ſelues, this onely is worth a Chriſtians thought, miniſtring full content where it is ſought.

2. *Religion* beautifies, and ſets a glorious luſtre on all other callings, *Ciuilitie* without it is but *Atheiſme*, *Frugalitie Worldlineſſe*, without it, delights are ſenſuall, and outward bleſſings burdens, it is the ſauce of callings, ſweetening their bitternes, with diuine promiſes, and eaſing their miſeries by contemplation of God in his prouidence and creatures, *Heb.* 11.27. what was it that ſtaid *Moſes* heart amidſt a world of troubles, he continued as beholding him that is inviſible.

3. All callings are ſubordinate to *Religion*, to whom they owe ſuit and ſeruice, *Diuinitie* ſits as Queene, Arts are her handmaides & attendants, now it beſeemes not the mayd to perke aboue her Miſtreſſe, nor any Manuell imployment to

iuſtle

nuttle Religion off of her ſeate, ſubordination is no oppoſition, there is a time when ciuill affaires haue their turne and place, yet neuer as Religions checkemates: The Diſciples leaue their Netts, *Mat.* 4. 10. and the woman of *Samaria*, her waterpot when Chriſt cals.

4. Dignities require duties, where much is giuen, a returne of much is expected, the more eminent any is in the gifts of generall, or ſpeciall prouidence, the greater will be his account in the generall Audit of heauen and earth: two talents muſt account for two: fiue for fiue: none hidden without the impeachment of God the doner, *Mat.* 25. 15.

This firſt ſerues to informe our iudgements of the extent of Chriſts kingdome, from whoſe ſupremacy none of what quality or ranke ſoeuer are exempted, ſome Monarches haue attained the

Vſe 1. Infor.

the Empire of the habitable world, yet his dominion is farre more ſpacious, him windes and ſeas obey, without his commiſſion the furies of hell cannot hurt a *Gadarenes* pigge, to him the very fiſhes pay tribute, beſides hee ſitts and Rules in the hearts and conſciences of men, which ſcorne to bend to earthly Scepters, yea diſpoſes the wils of Kings and Tyrants as the Riuers of waters: men voyd of reaſon and faith may belch out their owne ſhame, & ſay who is Lord ouer vs, yet while they deny actiue homage vnto this *King of Kings*, they paſſiuely yeelde it, making themſelues the obiects of his wrath, which in great furie ſhall be poured out. *Pſal.* 2. 8. 9.

Pro. 21.1.

2 *Infer.* This alſo informes that Religion, and ciuill callings may well ſtand together, each doth not deſtroy other, a man may be faithfull in a couenant with the Lord

Lord, and yet deale iuſtly with men, frugally in his own affaires, which ouerthrowes the pretences of our worldlings, excuſing their coldnes and want of zeale, by affirming their callings, require inſtancy, they haue other things to tend, familie prayer would caſt them behind their neighbours, in their ſeeding and harueſt, which is a groundleſſe conceit, for, Firſt, prayer furthers thy thrift, ſeeing Gods bleſſing is all in all, without which though thou riſe earely, and eate the bread of carefulneſſe, yet thou putteſt thy winning in a broken bagge, now prayer Morning and Euening, is the onely way to attaine this bleſſing from God. Secondly, The night of *Poperie*, and *darknes*, will ſhame theſe men who in their ſuperſtitious zeale had this Prouerbe, *Maſſe and meate hinders no mans thrift*, whoſe miſguided zeale condemnes their irreligion. *Ob.* *Anſ.*

irreligion. Laſtly, for thy confuſion, who with *Eſau* preferreſt earthly, to heauenly contents, the Deuill himſelfe wants the face thus to pleade, nay he concludes the contrary, *Doth Iob ſerue God for naught? Iob*, 1. 10. No I trow, *Iobs* ſeruice is rewarded with an heape of earthly bleſſings, and all theſe ſafe with an hedge of an Almighty prouidence: O then let thy father thou Muckworme teach thee a leſſon of Gods fatherly goodnes, and the certainetie of the Saints reward, or if thou yet obiect: Shew me a man who hath bene faithfull in body without

Ob.

An.

tainture; Behold *Daniell* a man of weightie imploiment, yet ſo faithfull therein, that his doings could finde nothing to accuſe him of, and for Religion ſo zealous, that he prayed thrice a day conſtantly, which he would not omit, nor no needefull circumſtance thereof, though his

his honours and life it ſelfe were hazarded thereby, *Daniell* 6. 4. with 10.

This alſo affords matter of *reproofe* to all ſuch as are negligent in the worke of their ſaluation. *Vſe* 2. Repro.

Firſt, Such as beare themſelues ſo much vpon their knowledge, that they forget duties of holines, they know (if you will beleeue them) enough, as much or more then the Preacher can tell them, and therefore neede not trouble themſelues as others of meaner capacities, let Nouices run to Sermons, they know more then euer they can practiſe, as if God intended any of his talents ſhould be hid in a napkin, or as if diuine ſpeculation would beare vs out in ſluggiſhneſſe and ſecuritie, but wilt thou know (O vaine man) Firſt, Knowledge & ſpeculation may bee in moſt wretched perſons, yea in the Deuill himſelfe, and is therefore no argument of thy ſufficiencie: *Ob.* *Anſ.*

2 ſufficiency: Beſides Knowledge is not the end of holy exerciſes, wee doe not therefore heare, or reade, that we may know, but that by knowing, wee may attaine to the obedience of Gods
3 will, *Deut.* 5. 1. Know further that the more thy knowledge, the more feruent ſhould be thy zeale, for ſince there is knowledge, there is, or may be conſcience of duty, *Rom.* 15. 14. the Apoſtle the rather preſſes zeale, for that they knew thoſe things
4 whereof hee wrote: Laſtly bethinke thy ſelfe that the heauieſt woes attend ſuch as hauing knowne the will of God, doe yet nuzle themſelues in diſobedience thereto, and good reaſon, ſeeing vnto the offence of an infinite Iuſtice, in the breach of Gods law, they add this degree of impietie in ſinning wittingly againſt the light of their owne conſciences.

Vſe 2 This alſo reproues the great ones

ones of the world, who hauing all things to their content, grow careleſſe of the better part, they will not vouchſafe to ſtoope to Religion, let them (ſay they, but they are but vaine words) profeſſe that they haue nothing to loſe, it concernes vs who haue things about vs to keepe a more moderate ſtraine, leaſt our preciſenes make vs a prey to others. Theſe men (as Pirates) are the worſt Land-lords, oppreſſing all they deale with, and the worſt Tenants, paying not ſo much as a cheife Rent of holineſſe to the Lord of heauen and earth, theſe wretches vſe the Lord Ieſus now in his exaltation, as once his Countrymen did in his humiliation, thruſt him out of houſe and harbour, there is no roome for him in the Inne of their hearts; Lord worldlineſſe, and Lord Ambition, with Lady Venery, what with themſelues, and what with their Retinue of hel-

liſh luſtes, haue ſo ſtuffed the whole man, heart, and hand, and ſenſes, and all that farefall Religion in a foule ditch, they are reſolued that if they can haue earth, get heauen who ſo can for them, they haue other things to buſie themſelues about, and ſo let them, vntill they haue filled vp their meaſure of impiety, *Ier.* 5.5. I (ſayth the man of God) will to the great men, but theſe haue altogether broken the bands.

3 *Vſe.* Aduer. This further may aduertiſe euery Chriſtian, to exerciſe ſuch wiſedome, and Chriſtian moderation, that in the managing of his calling, duties of Religion be not hindred, the experience of many of the Lords ſeruants, will witneſſe this truth, that neither can well ſtand without other, for Religion ſweetens our labours, ſanctifies our callings, and purchaſes Gods bleſſing, with a cõfluence of good things vpon

ypon our endeuours.

So alſo ciuill callings, are vſefull to further holineſſe in ſuch as deſire to walke with God.

Firſt, by preuenting temptation; Idleneſſe is the Deuils forge.

Secondly, by nouriſhing experience of Gods bountie and prouidence.

Thirdly, by filling the heart with obiects of heauenly thoughts.

Fourthly, by ſtirring vp to prayer, and prayſe for the mercies of each day.

Now ſeeing this dutie is of ſo excellent a nature, and part of our walking with God, let vs be mindefull of theſe directions hereunto.

1. Beware of multiplicitie of affayres, many buſineſſes oppreſſe the mind of man, and diſfit it to holy exerciſes, where many Irons are in the fire, ſome v- *Rules.*

ſually are burnt, the mind being ſtuffed with Imployment, when it ſhould be raiſed to God in prayer, or hearing, is either lawing, or purchaſing, or plodding ſome other worldly Incomme, as we ſee in *Martha, Luk.* 10.41.

2. Propoſe to thy ſelfe, and obſerue a decorum for the performance of their ſeuerall offices, which takes away that tediouſneſſe, which diſordered carriage of them would breed; ſome keepe no order in the times of prayer, now ſooner, now later; others no proportiō in the dayes labour, both which occaſion tediouſneſſe in the duties. *Dan.* 8. 27. *Daniel* awaking from his viſions, and perceiuing the time of his calling at hand, trudges away about the Kings buſineſſe.

3. Vſe induſtry and diligence in both, which takes away all preiudice in either of them; zeale cauſes halfe an houre ſpent with the family morning & euening

ſeeme

ſeeme nothing, whereas a quarter to a worldly heart will proue a burthen; ſo alſo dexteritie in a mans buſineſſe, will ſoone recouer a little time ſpent with God, whereas a bungler early & late brings nothing forward; let not our remiſnes defame *Gods* truth. *Eccl.* 9. 10.

4. Carry a heauenly minde in thy earthly imployments, and thus thou ſhalt further thy worldly thrift, and yet nouriſh Gods graces in thee; our ſenſes haue obiects in great varietie, aboue, beneath, and on each ſide vs, all which may further our walke with God, vnleſſe as ſwine wee limit our thoughts to the earth; make tryall hereof & thou ſhalt find this a ſpeciall helpe to cheerefulneſſe and Chriſtian experience. *Phil.* 3. 20.

The ſecond thing conſiderable, is the obiect & matter about which our Apoſtle is thus buſied, tis not how to build his neſt

on high, nor how to eſtabliſh his name and ſeed on earth; honors, nor Princes fauours, doe not buſie his thoughts, though theſe muſings in their place and due moderation haue their vſe; but his buſineſſe is about worſhip, about thoſe gifts of grace before mẽtioned, theſe thoughts haue the beſt welcome and entertainment with him. Whence let vs obſerue for our Imitation;

Doct. *Religion is a godly mans ſpeciall exerciſe*; he ſtudies more how to be good, then how to be great, ſo he can get the better part, chuſe the worſe who ſo will. *Iob.* 1. 5. When *Iobes* children were feaſting he was ſacrificing & praying for them, leaſt Gods wrath enkindled by their intemperãce ſhould breake forth againſt them; and *Act.* 6. 4. the Apoſtles ordaine helps in gouernment, that they without diſtraction, might deuote themſelues wholy to holy exerciſes. So *Dauid* in *Pſal.*

119.54. exiled from the Sanctuary of the Lord, finds ſuch delight in the Law of the Lord, that when he was forlorne, as *an Owle in the deſert*, his priuate meditations of Gods word did cheere his heart, and were of ſweeter relliſh, then the moſt ſauory things to the palate.

Reaſon wils it ſhould be ſo, for *Reaſ.*
1. It is the beſt euidence he hath of any comfort, either for this life, or for a better, faith is our tenure, and holineſſe our euidence. Now we ſee worldly men ſo induſtrious, that they will vnderſtand their euidences, yea ſo inquiſitiue that euery word ſhall paſſe vnder cenſure; good reaſon then that the Saints ſhould be ſtudious of Religion, the euidence of a far more durable inheritance. 1 *Tim.* 4. 8. *Godlineſſe hath right to all promiſes*, whether reſpecting the way, or the houre.

2. Religion alſo is the beſt imployment, which a man may

ſtand to, and ſuffer for with moſt comfort, come weale or woe, he need not matter it, ſeeing he is about his Maſters buſineſſe; other lawfull workes may delight the ſenſitiue part, but the ſuperior part of the ſoule, the mind and ſpirit, can find no filling in any ſublunary thing, ſaue in Religion, whoſe Author, obiect, and end is no leſſe then diuine. *Mat.* 6. 33. When Chriſt and his kingdome are ſought, there needs litle care of earthly things, which ſhall be heaped vpon vs.

3. Yet further, Religion giues vs the moſt neare communion with God, here in the way wee inioy but Gods backe parts, a glimpſe of his excellency, yet what inioyment we can poſſibly attaine, it is onely by Religiō, for here we behold him through the grate of his Word and ordinances, the wedge of gold, with the cup of pleaſures, herein prooue weake comforters, thy ſoule may ſtarue

ſtarue for them, herein holineſſe beares the bell; *Dauid* longs more for Gods worſhip then any other Ioy beſides, in *Pſ.*84. 1, 2.

This affordes matter of blame to all ſuch as quench the coale of holineſſe, which is ſo full of heauenly delight to a godly heart: as 1 *Vſe.* Rep.

1. The *Papiſts*, who notwithſtanding the pretences of holineſſe, doe by their doctrine ſubuert the power of Religion; as firſt, *Ignorance is the mother of deuotion*, to what end then ſhould we ſtudie the Scriptures? or dig for knowledg *as for hid treaſure*, If they be hindrances to our zeale? Secondly, the Popes treaſury of ſuperarrogate workes, which for price he can communicate to whom he pleaſe, and ſo make a *Iudas* merit by anothers holineſſe, which if ſo? who would not follow the ſwing of fleſhly luſtes? Seeing for a little traſh he may haue two heauens.

The ſame may be ſayd of their doctrine of veniall ſinne, of their merit of cõgruitie, their implicit faith without particular grouñds, their generall faith without particular application, their pardons and pilgrimages doe all hinder the exerciſes of prayer, godly ſorrow, and in a word all duties of mortification; how well doe theſe men anſwere the Apoſtles *prophecie.* 2 *Pet.* 2:19. ſeeing vnder colour of ſtrictneſſe and ſeueritie, they let looſe the raines of looſeneſſe and ſenſualitie.

2 Repro. This alſo blames ſuch as diſhearten others in religious duties, ſometimes by ſcoffes and diſgraces, *making ſad the hearts of the righteous.* Againe, by threats and menacings, doe dampe the ſmoaking flax; may not theſe heare, as once did *Elimas* in that Act. 13. 10. *they peruert the right wayes of God*, how common this is in euery towne if not family, ſome *Elimas* or other is ready to bring

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an euill report vpon the cauſe of Chriſt, deprauing Religion with the moſt foule diſgraces, wherein they prooue themſelues, not onely the vaſſals of hel in execution of the deuils offices, but alſo by hatred of the truth, they fall into a great meaſure of that ſin, whereto repentance and conſequently pardon, is finally denyed. *Mat.* 23. 13. *Woe vnto them, they neither enter themſelues, nor ſuffer others*, defiling themſelues with others guiltineſſe.

It alſo Reprooues many of the godly themſelues, who hauing forgotten their firſt loue, coole in their former zeale; once holy exerciſes were delightſome, now a burthen; once they felt their hearts eaten vp with the zeale of God, now leauened with ſecuritie, and benummednes; the time was they could haue pulled out their eyes for the Miniſters of the Lord, now ſuffer others to doe as much for them; our hearts 3 Rep.

were

were once in a good plight through keeping a diligent watch, now ouer-growne with the weeds of baſe luſtes. Are theſe things ſo? Beware of vnſoundneſſe; life is tried by motion, and deſire of nouriſhment; the Lords plant hath iuyce of grace, either in the boughes and braneches by a flouriſh of holineſſe, or elſe in the roote in the winter of temptation; for ſhame therefore reuiue thoſe things that are readie to die by ſpeedie recouery, or elſe beware of that cenſure; *He that is vncleane, let him be vncleane ſtill.* Reu. 2. 45.

2 *Vſe.* Exam. This further is of vſe for our Examination, whether this diſpoſition of holineſſe be in vs or no, the worſt of men will affirme they haue good hearts to God-ward, when yet they were neuer brought to the touch-ſtone. A theife, we ſay, may be traced in a ſnowy night; ſo an honeſt heart in the fruits of holineſſe. Vſe theſe helpes. 1. What

1. What a man is exerciſed in, and takes for a delight, he will long for, and is not well pleaſed, when he is out of hope of it; Is it thus with thee towards Religion? Doeſt thou preferre it to thy neceſſary food? Are all other comforts but *Icabod*, vnleſſe thou inioy the Goſpell? Are all other companies *Meſhechei*, ſo far as they dereine thee from exerciſes of holineſſe? Tis well, this deſire is the leaſt meaſure of laſting grace. *Rules.* Pſal. 42. 12.

2. Exerciſes and delights are deeply ſetled in mens affections, that by no meanes they will be drawne to part with them; how fares it with thee in Religion? Art thou reſolued not to depart from thy hold herein, come threats or ſcornes, faire or foule? Let others be as diſſolute as they will, thou art reſolued to ſticke cloſe to the truth: theſe are indeed good euidences of thy vnfained affection. *Ioſ.* 24. 15.

3. Exerciſes

63. Exercises aske industry, and we see men bestow themselues and their vttermost endeuours vpon them; a man cannot hire a wretch from prosecution of his vaine delight. Is it thus with thee? Is it thy studie how to further the Gospell, and wouldest thou not for a thousand worlds doe it the least preiudice? Or art thou mindlesse of it? Sinke or swimme, thou art at ease vnder thine owne vine. Surely, this will shew thee thy face as in a glasse. 1 *Cor.* 13. 8.

4. Exercises are costly, and men will part with the deerest things for the maintenance of those disports, the delight whereof hath taken vp their hearts; how standest thou affected to Religion? Is thy heart and hand open to the *family of faith*? Is it in thy heart not to forsake the *Leuite* all the dayes of thy life? Or whether art thou straitlaced in such causes? If thou be drawn

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to doe any thing, its *aquam ex pumice*, vp the hill, and against heart; thou then sauourest not the things of God.

Here is also matter of Admonition, to proceede fearelesly in Religion, it being the godly mans exercise, which besides equitie, may plead prescription. Men of any Art, are not ashamed of the workes of their calling. Its a good plea to say, all of my profession doe the same. Why then should *Christians* in so iust a cause, and so certaine reward, suffer their hearts to be oppressed with carnall feares, seeing none euer did attaine to true blessednesse, but such as first haue dealt in the traffique of Religion. Is our cause the worse for the times dislikes. Wast not euer true? That the best causes haue the fewest approouers? With what face can any of vs pretend title to Christs mediation? Seeing we are ashamed to pro-

3 *Vse.* Adm.

profeſſe him before this adulterous generation. Shall the gunſhot of foule words diſharten vs in our profeſſiō? who are bound to hate our liues for his glory. *Mat.* 8. laſt. For ſhame ſhake off theſe baſe feares, the rather, for

1 that zeale in Religion is the end of the Sabbaths inſtitution; one in ſeauen hath beene of perpetuall obſeruance, that Gods publicke worſhip might be celebrated, his ordinances preſerued, and his ſeruants edified to ſaluation. for vs to be cold and heartleſſe in Religion, fruſtrates (in what we may) the Lords ordinance of the Sabbath. *Exod.* 20. 8. This Commandement hath a *memento* prefixed, ſeeing by the obſeruance of it, the greater life is put to other duties.

2 Religion is the end of the Scriptures; that truth which anciently was both preſerued, and propagated by tradition, is now in the encreaſe of the

Church

Church committed to writing, that ſhee might euer haue a ſtandard of faith, and manners; that holineſſe might not onely be begotten, but nouriſhed in vs, and we made compleate in all heauenly qualifications. 2 *Tim.* 3. 16. 17.

3 Godlineſſe is the end of the Miniſtery; many a *Nabal* breeds his ſonne in the knowledge of Arts, who (beſides his fathers intendment) prooues a worthy inſtrument of much comfort to the Church, yea God by a ſpeciall prouidence ſupplyes continuall viſion in the Church, whereby he perfects the worke of faith, and holineſſe in his Saints, that each may fill vp his meaſure in the body of Chriſt. *Ephe.* 4. 12. 13.

4 Religion is the end of mans life; *dame Nature*, otherwiſe purblind in the things of God, could ſay, we are not borne for our ſelues, but Country and friends.

friends. But we that haue learned *Christ*, doe acknowledge the Lord to be all in all, both the end and cauſe of his creature; *length of dayes is a crowne where 'tis found in the way of righteouſneſſe.* We are created not to ſatisfie bruitiſh luſt, but to good workes, that we might walke in them, as the Lords peculiar. *Eph.*2.18.

4 *Vſe.* Dir. Yea, the Pleaſure-mongers of the world, might here learne to better their choice; theſe men diſpend the prime of their ſtrength, and ſweeteſt houres about vanities, things that in ſtead of filling the heart, wound with much matter of grieuance: meane while Religion, which affords the ſweeteſt content is diſquieted, as a diſgrace to a generous mind. Why man, all theſe mad joyes of the world make thee but like the ſacrificed Bull, which decked with garlands, and attended with minſtrelſie, is brought to the Altar, and ſuddenly feeles

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the murthering Axe vpon him; ſuch are the worlds cups, let her promiſes be what they will: See we not many bellies, who though drowned in deſperate luſts, yet their after-thoughts befoole themſelues, merely for the loſſe and ſhame of their former lewde prancks; according as the wiſeman hath foretold, that *the end of that mirth is ſorrow*; whereas the exerciſe of holineſſe is full of heauenly and durable comforts. *Eccl.* 11. 9.

The third Circumſtance obſeruable from theſe words, is the ſubiect, or perſon he doth thus traine vp in the ſtudie of holines; not the Churches, nor thoſe Euangeliſts he had with him for the helpe of the Miniſtery, but himſelfe; he hath now forgotten that old tricke of his fellow-Lawyers, of binding heauie burthens, and laying them on others ſhoulders, but he makes himſelfe a patterne of obedience, teaching that,

Doct. that, *Teachers of others must exercise themselues in Religion*: such as will saue others, must be leaders in, as well as teachers of, the way of holinesse. *Rom.* 2. 21. 22. The *Iewes* vaunting of their abilities to instruct others, as a speciall priuiledge, are challenged by the Apostle for omission of those duties they prescribed others. *Tit.* 2. 7. 8. *Titus* must make choice of such for the Ministery, as were not onely able to weild the sword of the spirit, but which also were of an vnblameable conuersation, that so in all things the doctrine of GOD might be adorned: the rather for these reasons.

Reas. 1. The actions of men in place are exemplary; and being obiectiue to the outward senses, are more easily obserued by sensuall men: Man herein is of a sheepish nature, following a leader, yea though it be into error. We read that King *Phillip* wearing

ring a ſilke before his wounded eye, was imitated by his ſeeing Courtiers. The beſt cauſe ſhall want followers, if it haue not ſome leaders, and the worſt haue attendance enough, if it find but one *Sheba* to blow the Trumpet. All cryed, *great is Diana of Epheſus*, though the maior part knew not why they came together. *Act.* 19. 32.

2. Beſides, Mans nature is vnskilfull in things of this nature. A good worke requires a good practitioner in the ſchoole of *Chriſt*, and therefore ſome wholſome patterne is to be drawne out, by the learned *Scribe* of the Lord, whereby men of meaner abilities may be guided in the Art of obedience; which hath occaſioned ſome to ſay, the way of teaching by patternes is ſhort, by precepts long and tedious. *Phil.* 1. 12. *Pauls* conſtancy encouraged many in the truthes profeſſion.

3. Yea

3. Yea, hath not the Lord made a ſpeciall promiſe to the labours of ſuch, whoſe liues are a viſible comment vpon the audible word by them deliuered; though we dare not confirme the worke of grace to the ſanctified heart, the Lord being free to worke by what means he pleaſe, yea and his excellency ſhines forth in the vnfitneſſe of the inſtrument he vſes? Yet we ſee the want of holineſſe was a barre to ſucceſſe in thoſe Prophets, who themſelues ſtood not in the way of righteouſneſſe. *Iere.* 23. 22. And *Simons* heart being not right in him, cauſed his reiection from the gifts of the ſpirit. Act. 8. 21.

4. Otherwiſe, though we further others ſaluation, yet we caſt our ſelues into vtter condemnation. Like *Noahs* builders, who make the Arke to ſaue him from the Deluge, who yet were drowned themſelues; or a ſigne wch tels the paſſenger, there is whol-

ſome

ſome dyet, and warme lodging within, which it ſelfe remaines in the ſtormes without: which the Apoſtle knowing, warnes *Timothy* to take heed to his life, whereby he ſhould ſaue himſelfe, and to his doctrine, whereby he might ſaue others, *leaſt after he had preached to others, he himſelfe be a caſt-away*, 1 Cor. 9. 27. 1 Tim. 4. 16

Let this ſerue for the reproofe of our careleſneſſe, who are called to the office of the Miniſtery, and doe draw neare God, by an office peculiarly ſubſeruient to Religion; we muſt Preach as well by our example as our doctrine, els we ſhall plucke downe faſter with our left hand, then wee can build with our right. The ſonnes of *Eli* by their profaneneſſe, cauſed the ſacrifices of the LORD to be abhorred. What auailes that our doctrine is according to godlineſſe, while our liues giue our tongues the lye; 1 *Vſe.* Rep.

lye; its booteles that our tongues are so smooth, in speaking good Diuinitie, while our hands are so rough in vttering false. Doe not the Libertines of these times encourage themselues in their dissolute lusts by our examples? May we not heare them plead against precisenesse, If all this forwardnesse were requisite, we thinke these great Doctors, and profound Clarkes should see into it, as well as any others. Yea, are not our soundest reproofes, and most wholesome admonitions retorted with this, *Physitian heale thy selfe?* We see your life as loose, and familie as disordered as any of ours: so that while wee glut our sensuall appetites in the sweet either of pleasure or profit we not onely ingage our persons into the heauie censure of Gods curse, but also debarre others from the comfortable attendance on the Lords ordinances;

ces; *curſed is he that layes a ſtumbling blocke before the blind*; which how iuſtly it ſuites with thoſe that draw multitudes to ſin with them, let others iudge. *Luk.* 11. 46. *Mat.* 23. 13.

This alſo Reproues ſuch as ſtomacke Miniſters for their preciſeneſſe, which ſo nearely concernes their conſcience to God-ward; O ſay they, if they would be ſociable, and now and then play the good fellowes with vs, how they would winne our hearts, we would count nothing to deare for them, but this ouer-ſtrictneſſe we cannot away with. Doeſt thou not heare it to be a ruled caſe, that teachers of others muſt traine vp themſelues in Religion? Its more then euident, that tis ſinceritie, and not auſteritie of life, that theſe men diſlike; for ſuppoſe we ſhould frame our ſelues to the obſeruance of your willes herein, would the truth be the better

2 Rep.

esteemed, or our persons winne the greater reuerence: for otherwise, your selues would first of all blazon our disgraces, our Minister is a good man in the Pulpit, but otherwise as vaine as one of vs. Besides, our conformitie to you in your sinnefull lustes, would thwart a direct iniunction from heauens Court. *Ier.* 15. 19. Yea vtterly disclaime the seruice & retinue of the Lord. *Iulia* 10. And by affectation of popular applause, enrolle our selues into that *woe*, denounced to all them *whom all men speake well of*. Or lastly, what canst thou answer to that prohibition. *Leu.* 26. 9. occasioned (as some thinke) by the drunkennesse of those two brethren, whose intemperance and rashnesse enkindled the fiery indignation of the Lord against them. Well then, wee must either abstaine your disordered societie, or else both sin, and perish with you for company.

This

This alſo teaches both Miniſters and people.

1. The Miniſters of the Lord to ayme at this vpright demeanor in all things, in that beſides Gods glory ſhining forth in the fruits of righteouſneſſe, and the worke of our owne ſaluation, we doe hereby further our Miniſtery, beautifie our calling, and profeſſion; and withall ſpurre on others to the like exerciſe of godlineſſe. The offices of our calling haue ſo neare affinitie with Religion, that we can neuer attaine dexteritie in either, without the practiſe of the other, ſo that he which would proue a learned *Scribe*, to be able *to bring out of the good treaſury of his heart, things new and eld*, muſt attend on reading, meditation, and prayer, ſeing by the act of vertue the habit is encreaſed; the more treaſure thou ſpendeſt, the leſſe thou haſt, but the more thou imployeſt thy ta-

2 *Vſe.* Inſtr.

lent of gifts or grace, the more abilities thou hast in either.
Act. 6. 2. 4. Which occasioned the Apostles to prouide helpes in gouernment, that themselues might with more freedome attend on the Lord in the duties of *prayer*, and *preaching*. Now if some seruices euen of the Church, the managing the affayres thereof, may be a let or hindrance to the faithfull discharge of the pastorall function, what shall wee thinke of those that follow husbandry, Physicke, the Law, or any other profession. All those that haue so many Irons in the fire, must needs burne some: & of all studies Diuinitie most of all requireth the whole man.

2. It also teaches hearers, to giue all possible furtherance to Religiō in their Pastors; the best carry the remainders of sinne in their bosomes; a very plague of sin hath ouerspread all hearts, & therfore we aswel as any do need

to be ſpurred on in holy duties, eſpecially, for that our calling doth lay ſiege to Satans kingdome more then others; We of all others, are ſure to feele the heat of his malice in temptation, yea our ſpoyles oft bring with them the ruine of our cauſe: ſet vs therfore requeſt your furtherance in this cauſe, which ſo nearly concernes your owne comfort. As firſt, to importune the Lord, that wee may vnderſtand the good pleaſure of the Lord, and walke in all well pleaſing before him. *Col.* 4. 2. Yea, forbeare not to admoniſh vs where wee ſtray; ſay to *Archippus*, not of *Archippus*, looke to the Miniſtery. Though the ſheepe are to be led by their Paſtor, yet in caſe he do lead them awry, or feed them with vnwholeſome food, they may priuately in all humilitie aduertiſe him thereof. *Apollos* will ſtoope to be informed more perfectly in the couenant by

Aquila and *Priscilla*, two priuate Christians. *Act.* 18. 26.

Hauing thus far treated of such circumstances as respect the Apostles exercise, it remaines we should proceed in order to handle the end he aymes at, to wit the maintenance of a quiet & inoffensiue *conscience*, both *in Religiõ to God, & Iustice to man-ward:* the full disquisition of this subject, as it was the thing intended in the choice of this portion of holy Writ; so it requires our special attendance. Herin one thing first of all is to be obserued from the subordination of the meanes to the end: a quiet conscience he would fain preserue. For the better attainmẽt herto, he is cõuersant in the exercise of faith, hope, & outward practise of holinesse: by all which instructing vs: that

Doct. *Its grace and godlines that brings quiet to the Conscience*: notwithstanding other salues, the wound remains incurable still. *Rom.* 5. 1. This peace of *Conscience* is said

to arise from our justification before God, which the grace of faith procures by the application of Christ. So in Psal. 73. from 12. to 18. the Prophet was much disquieted in his heart about the prosperitie of the wicked; on the one side, the sensual part concluded, that since the vngodly prospered, and the people of God were distressed, that it was in vaine to serue God, and that the portion of the wicked was better then that of the Saints. Contrarily, the mind informed from aboue, concludes these thoughts to be Satanicall suggestions, much tending to the scandall of Religion, and grieuance of the Saints; twixt these his thoughts are in a disway, vntill *he resorted vnto the house of the Lord, where he vnderstood the end of these men*; and good reason.

These gifts of vertue are called grace, for that they are effects of Gods countenance reconciled in

Reas. 1.

in Christ, so that though there be in vs conscience of sinne, yet these streames as currents lead vs to the fountaine of grace, set open in Christ; whence the soule hauing sued out her *quietus est*, hath a sufficient plea to non-suite all accusations in Conscience Court, so that the person fearles his heart in middest of feares.

2 Grace teaches to deny vngodlinesse, and to purge the conscience from dead workes; and when the guilt of sinne doth inuade our comfort, then to endeuour a remouall of the burthen thereof by confession of sinne, with godly sorrow, and shame for it; withall adiudging of our selues vnworthy of the least respect from God. A tender heart cannot endure that sinne should take vp a lodging in his soule. Thus *Dauid* being checked in heart, doth not daube with the *vntempered morter* of vaine shifts, and distinctions, but beholds

and

and bebeaſts himſelfe, and neuer reſts, vntill the Lord had taken away the ſinne of his ſeruant. 2 *Sam.* 24. 10.

Its grace onely that preuents matter of diſquiet, by maintaining of the couenant of God, ſo that were conſcience neuer ſo captious, it ſhall finde little matter to wrangle about. Religion teaches a Chriſtian, that no time is allotted to diſorder; houres are precious, and talents to be accounted, and that none miniſter matter of reioycing to vs, but thoſe that are ſpent in doing, or receiuing good. From which Chriſtian watchfulneſſe ariſes a ſweet peace in the heart, concluding the truth of grace by the fruites of obedience, extant in our liues. *Pſal.* 34. 1. 2.

Godlineſſe is the condition of the couenant required on our part, which being by vs fulfilled, we are intituled to all the promiſes of the Couenant, whereof

this is the principall, Inward quiet, arising from the assurance of Gods fauour in Christ, so that if any of the Saints want comfort, let them thanke themselues, whose neglect of the bond, on their part requisite to make vp the Couenant, procures a spirituall desertion from God, *Psal.* 97. 11. Vprightnesse of heart hath title to sound Ioy.

Vse 1. Infer.

Here is in the first place matter of information, First, of the excellency of Gods ordinances which are of force thus to calme the troubled heart of man, when all other comforters stand aloof: art thou afflicted with conscience of sinne? Yet here is a release sealed by the blood of Christ, & recorded in the rolles of heauen: art thou pricked with the thornes of temptation? Yet here is a cooler, a word of truth able to pull downe *the strong holdes of Satan*, are thy shoulders wearie with the pres-

sure

ſure of affliction? Behold here's a promiſe of vndoubted conſolation, whereon thy faith may leane, and eaſe thy grieuance hereby: this is that *tree of life, whoſe leaues are for the healing of the nations*, the carnall heart ſees no ſuch excellencie in the ordinances of God, but as Chriſt in the dayes of his humilitie, *was without forme*, and nothing in him deſireable, to the eye of the world; euen ſo the Oracles of life are of no value to a naturall man, though otherwiſe the power of God to ſaluation: well let them (who becauſe of their blindnes cannot ſee a farre off) ſpeake euill of things they know not, we by experience can ſay theſe welles of ſaluation are ſufficient to quench the fiery darts of temptation, to ſmother the heate of naturall concupiſcence, *to make the man of God compleate*, yea laſtly, *to make vs wiſe to ſaluation*, *Act.* 17. 6.

This

This informes vs of the filthineſſe of ſuch conſciences, which were neuer ſuppled with the oyle of the ſpirit, neuer ſalted with theſe ſauory graces, remaining ſtill in their naturall impuritie, theſe are ſtinking cages of vncleane luſtes, fully fraught with ignorance & ſtuffed with inordinate paſſions: Satan workes in them as a Smith in his ſhop, forging all manner of villanies, *Ephe.* 2. 2. which they his vaſſals at command, are ready to put in execution, yet alas who more ſenceleſſe of their owne miſerie, much like a man who in the night time paſſing through a darke and loathſome dungeon dreads no danger, becauſe hee ſees none, but returning in the cleane day, hee diſcernes his danger, beholding toades, and ſnakes, and other venemous beaſts crawling vp and downe the Roomes, and now is wrapt into wonderment how he

he could euer eſcape with his life; ſo theſe men if euer the *Sunne of Righteouſneſſe* vouchſafe *to ſhine in their hearts*, they may then clearely behold the horrible impurities of their former condition, the Prophet *Iſay* cõpares theſe men to the *troubled Sea*: whoſe ſurges are not ſo lofty as muddy, *Iſay* 57. 14. 20.

This laſtly informes troubled conſciences where to find eaſe, true it is a troubled conſcience, is an intollerable burthen, *A wounded ſpirit who can beare it*, if therefore the ſence of ſinne, and feares of Gods diſpleaſure haue driuen thee to ſelfe-deſpayre, if now nothing is ſo much deſired by thee as the light of Gods countenance, then behold here is a way chalked out by our Apoſtle, in the obſeruance whereof none euer periſhed, meditate how thou mayeſt walke pleaſingly with God, ſee thou ſtray not from the rule of obedience, ſeeing

3. *Infer.*

seeing a guilty conscience is euer quarrelsome, and impatient, there is none to this other salues doe but daube and dally with thee, possible it is that thy neglect, and hardened heart, may dull the edge of its reproofe, or rather indeed deaden thy sense, that thou canst not heare those peales of loud clamors within thee, but hereby the wound is made far deeper, with festering more and more, may in time grow incurable. Be aduised then to make thy peace with it betimes, by the exercise of grace and holinesse, *Gal.* 6. 16.

Vse 2 Adu. Let this also aduertise vs to beware of defiling our consciences, which are so hardly purged againe, sinne is of such a soyling nature, it leaues a blemish behind it, staynes the principall faculties euen the minde & conscience, which aboue all the powers of nature haue the most puritie in them: yet ignorance,

error

error, ſcruple, and benummednes, haue ſeaſed on theſe ſuperior faculties, true it is that all ſinne is of a filthie nature, yet all doe not equally defile the conſcience, wherein theſe two doe vs moſt miſcheife.

1. Sins againſt meanes, where God affords vs meanes to preuent our falling, which are either neglected, or miſuſed by vs: Thus *Adam* our common parent hauing receiued liberty of will vnto good, failed in the improouement of the Talent of grace receiued: and ſo became the author of ſinne to himſelfe, ruine to vs.

2. Sinnes againſt the light and checkes of conſcience, when the ſtirrings of grace in our hearts are deſpiſed, & we grown impudent, with an *whores forehead* in ſinne, theſe are dangerous ſtraines of impietie, making the heart impenitently hard, and leauing ſuch a blot of iniquity

quity in our ſoules, that our recouery is almoſt hereby made deſperate *Tit. 1. 15.*

Admo. 2. This alſo preſſes the practiſe of godlines vpon euery of vs, ſeeing it is ſo direct a way to attaine this ſweete quiet of a good conſcience, let the time paſt of our liues ſuffice to haue glutted our hearts with earthly vanities, It concernes vs now to play the wiſe merchants, ſeeing the purchaſe of true comfort is poſſible, why ſhould we be as heartles of, as barren in this heauenly treaſure, now ſeeing this is a cauſe of the greateſt cõſequence, wee ſhall not eaſily erre, while we obſerue theſe directions as way-markes to bleſſednes.

Rules. Let thy endeuours in the purſuit of holineſſe be 1. Timely, there is *a day of ſaluation, an acceptable yeare of the Lord*, wherein the ſpirit of grace makes tendry of the wine, and oyle of his grace, which ſeaſon if we appre-

hend

bend, we may store our hearts with comfort: if wee withstand the Lords offer, we forfeit all hopes of happinesse, defer this conuersion, and thy heart will be dayly more vnteachable, and God himselfe departed from thee, hauing formerly bene bobbisht off with idle delayes, *Isay 55. 6.*

2 Earnestly men now a dayes content themselues with a slight endeuour after Religion: godlines is not worth the while, so blockish are our hearts, in other things euery man striues to be the best Artist, here we are very bunglers, well the kingdome of heauen *suffers violence*: O such onely tast the sweete of it, *Psal. 3. 13.*

3 Affectionately it auailes not, that thou be tyed to Religion, by the threed of an outward profession, vnlesse thy heart be throughly affected with the loue of the truth, such as enter profession

fession for other respects, may possibly florish, while the times smile upon Religion, but when they are hardly layed to by inward lusts, outward feares, they will wither, and anon make *shipwracke of a good conscience*, 2. Thes. 2. 10.

4 Rightly, in the way the Lord himselfe hath prescribed, rash zeale is a weede, though oftimes it grow in good ground: such as will be too Religious in such a forme, as pleases their owne humor, not onely act the part of *labour in paine*, but also incurre the censure of imposters of Gods worship: before the Prophet *Isay* must goe on his message, he must be touched with a coale from the Altar, any other heate had bene preposterous in a cause so meerely the Lords, and the Lord foretels of many that shall *strive to enter, yet shall not be able*, for that they seeke not in denyal of their owne

owne wilfulnes.

Lastly, wee may here receiue comfort and encouragement in the pursuit of Religion, though it haue cost thee much sweat, many a sigh and bitter pange, or euer thou couldest bring thy heart naturally stubborne, to these fruites of sincerity, were there no reward after the period of mortalitie, yet thy *lotte is fallen into a faire ground*, thou hast won the fort of thine owne heart, a glorious trophy, *Prou.* 16. 32. Thou injoyest the light of Gods countenance, which is better then life: thou mayest haue free accesse to the fountain of grace, whether to complaine of grieuances, or to petition mercies, yea in the midest of stormes, thou hast an hiding place, and mayest feast thine heart with abundance of reioycing: let the worlds slaues censure what they will of Religion, (loosers may speake) wee know

3 *Vse.* Conf.

know there *is a reward for the righteous, a God that iudgeth the earth*: let vs thē rest on that sweet conclusion of *Moses* his both sermon, and life, recorded for our comfort, *Deut.* 33.

The last circumstance I entend to touch vpon, is the constancie of his care, he was euer the same, alwayes religious or not at all, others may be like *a Dog at Nilus*, a snatch and away, *Paul* will be stedfast, and vnmoueable in the worke of the Lord, teaching vs,

Doct. *Constancie is required in well doing*, Once religious or righteous, alwayes so, it is not enough to set footing into the race of Christianitie, but it must bee maintained to the vpshot, or else we loose the crowne of happinesse, *Rom.* 2. 7. the seeking of glory and immortalitie is not sufficient to salvation, without continuance in well doing, the like we haue in *Reue.* 2. 10. the

Church

Church of *Smyrna* otherwiſe poore, is directed how to attaine durable riches, that by conſtancy in the feare of God euen to the death, though bloody, ſhee ſhould poſſeſſe her ſelfe of the crowne of life; and this the rather: ſeeing

1. *Conſcience* bond is alwayes equall, there is no time, place, or occaſion that may diſpence with vs herein, ſeeing tis preſcribed by the Lord of glory. Religion for ſubſtance was euer the ſame; that which morally tyed the conſcience of *Abel*, *Abraham*, and *Paul*, hath equall extent to bind vs, and is therefore of conſtant obſeruance to *all Wiſedomes children*, of what euer condition or ſex. *Deut.* 5. 29. *Reaſ.*

2. *Perſeuerance* is a neceſſary condition of euery of thoſe promiſes, which reſpect the application of Chriſt. True it is that the promiſes of Chriſts miſſion into the fleſh, are abſolute, and ſtand good

good when we remaine vnfaithfull, as *Isa.* 7. 14. Yet such as respect our Redemption applied, are conditionall. *Heb.* 3. 14. *Ye are made partakers of Christ, if we hold the beginning of our confidence stedfast vnto the end.* As in a race all that runne are not crowned, onely such as haue courage to persist to the end; so in Religion, such onely reape as faint not in their christian conflict; which lesson we as well as the *Galatians* haue need to learne. *Gal.* 6. 9.

3. *Constancy* is one maine difference twixt the fruites of the honest hearted, and fained Christian: the temporary for a while may flourish, till he be hardly laid to in temptation, but then he falls away like the vntimely fruit of the fig-tree; whereas the righteous is an euerlasting foundation. Other plants may be rooted out, onely the Lords grow more and more to the perfect day. Wouldst thou then euidence

dence to thine owne heart, the truth of grace? See thou perseuere, seing the seed of grace is of an immortall nature. *Ier.* 17. 8.

4. This onely perfects our Reward: halue it with God, and he will halue it with thee; God vsually proportions his blessings differently to our different endeuours; such as sow sparingly, shall reape sparingly; where the worke is finished, there is nothing to hinder the fruition of a plentifull reward: the truth hereof the Apostle *Iohn* teaches that *thrice worthy Lady*, 2 Ioh. 8.

Here is first matter of Reproofe to all such as are off and on in Religion; a cause of great importance. 1 *Vse.* Rep.

1. The timeseruer, who frames himselfe to the present times, whether with or against sinceritie, he sees no such sweetnesse in Religion, that a man should depriue himselfe of ease, and pleasure; let others more zealous

looke

looke to the maine chance, he will be sure to saue one. And thus retaining a shew, he denies the power of godlinesse. These men fitly resemble a glo-worme, which seemes to haue both light and heate, but touch it, and it hath neither indeed: thus many of our hearers resort so diligently, heare so attentively, a man would coniecture by this their deportment, that they are the onely Christians; but touch them by tryals for the truth, and they will soone discouer the naughtines of their owne hearts. Let these men that are so deeply ingaged to their owne ease, in the time of trouble expect their pay from him, to whom all their time they haue beene so obsequious, if in time of distresse they seeke the Lord, he may returne their prayers with this; Goe to the world, and your owne bellies, whose drudges you haue professed your selues.

Now

Now alas what may wee deeme to be their miſery, whom the Lord denies to receiue to grace. *Hoſ.* 5. 11. *Ephraim is broken in Iudgement, becauſe he willingly followed the Commaundement.* This Tribe (drunken with the conceit of their new created King) are Ring-leaders in *Ieraboams Apoſtacie*, for which yee heare their cenſure.

A ſecond ſort is here Reproo- 2 Rep.
ued, who not onely fayle in the condition of godlineſſe, but alſo in ſtead of conſtancy in good, are growne reſolute for euill; ſuch is their ſlauery to ſinne, that they will haue the ſwing of their luſts, controle them who ſo dare, as for holineſſe its a diſgrace to a generous ſpirit: and ſo it is *in their dialect*, who haue ſold themſelues to worke wickedneſſe; theſe ſhew the greateſt meaſure of conformitie vnto Satans Image, hating goodneſſe directly for it ſelfe; wherein

they are become their owne tempters. Desperate is their case who in a dangerous disease, hate the Physitian, and trample vnder foote the most wholesome receipts. Ignorant these men cannot be of their damnable estate; wickednesse saying to the wicked man, *that there is no feare of God before his eyes*. How comes it then that they haue any rest in their bosomes? Assuredly, were not their conscience benumbed, and heart as hard as the *nether Mill-stone*, if not the conscience of sinne, yet the terrors of hell, might somewhat affright them. Euill thou doest, and wilt doe so still, proceed and perish; he that is vncleane, let him be so still. *Psal.* 36. 1. 2. 3. 4.

2 *Vse.* Instr. Let this further serue for Instruction to all of vs, who professe the feare of the Lord, to encourage our selues in the equitie of our cause, against the scornes and terrors of these wretched times,

times, ſeing there is no indifferency in Religion. Not to take part with *Chriſt* in the practice of holineſſe, is to ſide with the tempter; here is no gazers, all are either gatherers, or ſcatterers, in this ſpirituall harueſt: ſo that ſeing Chriſt hath freed vs from the *ſpirit of bondage*, it were too baſe for vs to ſup vp againe the vomit of our former feares. Was our cauſe euer better, our God euer neater, our conſcience euer clearer, or our comfort euer ſurer, then when oppoſed by this vntoward generation of men? Are there not ſome promiſes which are onely of vſe at a dead lift? Wherein the Lord expreſſes himſelfe moſt nearely to his. The experience of this occaſioned *Abraham* to conclude in the Mount (in deſperate caſes) *God will be found.* Gen. 22. 14.

This alſo Inſtructs vs, to vſe all diligence to ſettle our ſtanding in the faith, ſeing it is conſtancy 2 Inſtr.

ſtancy that crownes all our actions. It would little auaile *Paul to fight a good fight*, vnleſſe alſo *he finiſh his courſe*. The crowne of glory is laid vp for ſuch as wait for the appearance of the Lord. Now ſince we haue put our hand to the Plow of Religion, let vs not now looke backe, ſeeing the danger of *Apoſtates* is ſo much the greater, in that beſides the loſſe of all the comfort of their former profeſſion, this ſinne ſteales vpon them by inſenſible degrees; wherein it befals them as it doth paſſengers by Sea, who departing from Land, conceit that Townes and ſteeples run from them, whereas indeed, themſelues only make the ſeparation. Let vs therefore ſtabliſh our hearts in the truth of Chriſt, leaſt we loſe our reward. The Apoſtles motiues to his thrice deare Countrymen, are of vſe to further vs herein, *Heb.* 10. 35.

1. Pa-

1. Patient endurance hath great recompence of reward; to endure the heate and burthen of the day in profeſſion, is thankworthy with the Lord; others that pull in the horne for euery graſſe pill, loſe both themſelues, and their reward, in the verſe 35.

2. There is vſe for patience, there being an interim, and breathing ſpace twixt our obedience and the inioyment of the promiſe, wherein mans heart is ſubiect to ſecret diſcontents, were it not that patience fets in foote, and teaches to ſtay the Lords leaſure for accompliſhment, in verſe 36.

3. The time of our expectance, and the Lords tarriance is not long; *now our ſaluation is neaver then when we beleeued.* We are alreadie come to the *Nebo* of aſſurance, whence we haue had a view of our *heauenly Canaan*, and ſhall we now forfeit all our

hopes, by fainting at the end of our race, in verſe 37.

4. We haue ſufficient ſupply for the ſetling of our hearts in the truth. The iuſt ſhall liue by his owne faith, it being a grace of an attractiue nature, mixes it ſelfe with the promiſe, and ſo as by a Conduit deriues comfort to the heart: the beames of the Sunne, though ſhining on earth, are yet vnited to the body of it in the heauens; ſo faith truely vnites vs to *Chriſt*, though neuer ſo farre diſtant from vs: in verſe 38.

5. Laſtly, the Lord himſelfe ſtomackes their cowardice, who ſtart aſide from his feare; *his ſoule hath no pleaſure in them*, that leaue his cauſe in the plaine; and ſure I am, there can be no plague conceiued of equall value, to Gods deſertion of his creature: in verſe 38.

CHAP.

CHAPTER II.

1. *There is in man a faculti̇e called Conſcience.*
2. *What this Conſcience is.*
3. *The kindes thereof.*
4. *The offices and effects, with the ſeuerall vſes thence ariſing.*

THVS far we haue waded in our Apoſtles practice, as an Introduction to our maine ſcope of *Conſcience*, the *Anatomy* whereof we are now in particular to handle.

Wherein three things firſt offer themſelues to our ſerious attention; firſt, the faculti̇e, Conſcience; ſecondly, the difference, inoffenſiue; thirdly, its twofold obiect, 1. God, 2. man.

From the consideration of the faculkie and difference of *Conscience*, these three conclusions arise. First, there is in man a faculkie, called *Conscience*: secondly, some haue attained quiet and inoffensiue Consciences: thirdly, some haue vnquiet and offensiue Consciences. Vnder these three heads, I intend to comprise my meditations on this common place of *Conscience*. And first of the faculkie.

Doct. *There is in man a faculkie, called Conscience. Rom. 2. 15.* The Gentiles by nature (notwithstanding the corruption which as a leprosie hath ouer-spread mankinde) haue in them some thing of an accusing, and excusing nature, whereby the principall actions of Conscience are set forth. *Rom. 9. 1. Paul* in a cause of greatest moment appeales to *Conscience witnesse*, as being an impartiall discerner of the truth, and that we may not thinke Conscience

to be a renued qualitie, and ſo remaine in the godly onely, the ſame Apoſtle profeſſing his holineſſe in the carriage of his Miniſtery, ſayth, he approued himſelfe to euery mans *Conſcience* in the ſight of God, 2 *Cor.* 4. 2. Shewing vs, that euery man is endowed with ſuch a facultie.

This truth is yet more manifeſt, in that

Reaſ.

1. Man is a reaſonable creature, and muſt therefore haue ſome faculty to diſcerne of good and euill, whereby he is diſtinguiſhed from a beaſt, the which difference is the light of *right reaſon*, and *Conſcience*, ſo that depriue man of this eſſentiall difference and ye then confound nature: had *Aryſtotle* beene ſilent in this diſtinction of natures, the *Pſalmiſt* hath it, *Pſal.* 32. 9.

2. The curſe of God juſtly ſeaſing on mankinde, vpon *Adams ſinne and fall*, hath not diſanulled our being but our well-

being, hath not deſtroyd our faculties, but depraued them onely: Man hath ſtill power to will, determine, and affect, though weakly, and corruptly; ſo then not the eſſence of the ſoule is loſt, but the rectitude, thoſe holy and diuine qualities man inioyed, wherein his conformitie with God did conſiſt, are defaced; the faculties remaine, yet ſo as that now they are become weapons of vnrighteouſneſſe to ſinne, *Rom.* 3.23.

3. That there ſhould be ſuch a facultie, makes much for Gods glory in his daily prouidence.

1. For the maintenance of ciuill Iuſtice, and common equitie amongſt men, which could not be maintained, but that men haue ſome common notions of good and euill, which make them approue the better, though they chuſe the worſe; theſe common gifts, God beſtowes euen on the rebellious in the church, that

that he might dwell on earth, as ſayth the *Pſalmiſt*, Pſ. 68. 18.

2. To wring an acknowledgment of Gods juſtice, out of the vileſt men, who in the beholding of Gods workes, ſo far tranſcending natures reach, are drawne to conclude, this is the finger of God.

3 In the fulnes of courage, and comfort in Gods Saints, whoſe reſolutions amidſt torments, & feares, daunt the ſtouteſt ſpirits of the beholders, the which ariſes from the euidence of a good conſcience, aſſuring of Gods mercy in Chriſt, *Acts* 23 1.

4 The ſtirrings of *Conſcience* in man doe euidently demonſtrate he hath ſuch a power, as life is diſcerned by motion, ſo conſequently being: Thoſe *Phariſees* in *Iohn* 8. 9. were no meane perſons in their owne eſteeme, and yet ſee how *Conſcience* workes in them, they

ſtinke

flinke away with their tayles betweene their legges, as if their crimes had beene written in capitall letters in their foreheads, I warrant you, had any man told them they had beene such and such, they (I doubt not) would haue started, and frowned not a little: What thinke you caused *Iudas* to com to the Rulers, and accuse himselfe, and them? Might not he haue sung care away, now he had the *bagge* and the *price of blood*, but he must come and betray himselfe, and be his owne both accuser, Iudge, and Executioner? O he had a guilty Conscience, which layd in his dish the foulenes of the fact, Gods Iustice, and his damnable condition, *Mat.* 27. 3. 4. 5.

1 *Vse.* Inst. This well pondered, may stir vp in vs an earnest desire after the knowledge of our owne hearts, is it not a shame we should thus trouble our selues with

with forraigne ſtudies, and be ſuch ſtrangers at home? Much like our young Gallants who trauell farre into other Countries, to ſee faſhions, whilſt they remaine ignorant of the Lawes and Manners of their owne Country, the *Philoſopher* being inquired what was of all things moſt difficult; Anſwered, to know ones ſelfe, another hauing trauelled much in the ſtudy of the Nature of mans Soule, concludes he knew the leaſt part of it, being entered into a Labyrinth of matter, where he knew neither regreſſe, nor progreſſe. Could Natures darkneſs giue vs ſuch light in a ſubiect ſo intricate, and ſhall Chriſtians remaine ignorant of what they carry about them, and that in their boſomes? Be mindfull then of this knowledge, ſince that many through ignorance wrong Conſcience, eſteeming the reproofes thereof as Melancholy fits,

fits, or mopish damps, and so hardening their hearts against its counsels, deprive themselues of all the comfort of so sweete an helpe.

2 A well ordered *Conscience*, is the sweetest companion wee euer mett with, hee that hath peace in his owne bosome, needs not care with whom hee hath warre, let the ayre of prosperity, be cleare or cloudie, it matters not with him, who enjoyeth the dayly feast of an *excusing Conscience*.

3 It is placed in a man as a speciall helpe from God, not onely Gods Deputy to counsell, reproeue, and comfort man, but also may bee called our *God*, in the same sense *Moses* was to *Pharaoh*, hauing power to controll, and auenge our disobedience, with greater plagues then euer *Moses* brought on *Egypt*: O let not man be vnmindefull of such a friend.

4 It

4 It is one of the bookes we muſt be iudged by, the Lord will haue euidence in euery mans boſome, to wit his owne Scribe, *Conſcience*, and ſhall we haue a *Traytor* in our owne boſome, & neither know him, nor learne his plotts? This is a ſtrange degree of ſottednes.

Now ſeeing *Conſcience* (as all other powers of the ſoule) is inviſible, and no obiect of the ſenſes, the knowledge of it is more obſcured, it ſhall ſuffice vs onely to giue a taſt of ſuch things, as in our meaſure are vſefull for vs to know; a view whereof we may enjoy by the obſeruance of theſe things: 1 the Definition. 2. Power. 3. Excellency. 4. Office. 5 Bond of it.

Defini.

1 *Conſcience* is a Relatiue power in the reaſonable creature, which by reflection determines with or againſt it ſelfe through the diuine light it hath: In this deſcription each teame hath its

its waight, as may appeare by the ballanceing of each of them:

First, I call it a *Power*, rather then a *Faculty*, as being vnwilling to determine that dispute whether it be a distinct faculty, or whether a part of the vnderstanding, the Scripture it selfe leauing it doubtfull, calling it both the spirit of man, as also the spirit of the mind of man: neither seemes it so pertinent to our cause, seeing both attribute equall power, excellency, and offices to both.

2 I call it a power, not an act, seeing it hath a disposition to doe something, which yet it doth not alwayes exercise, as *Adams* conscience in the state of integritie was able to accuse, as we see by the euent of his sinne, it droue him into the bushes: so also the benummed consciences of men (as a sleepie Lyon) are readie to deuoure their Keeper, in case some memorable

hane

hand of God awaken them.

3 A power not an habit, for we ſeemen haue it by nature, as well as will, or affections; and wee may diſcerne the working of it in children, before any habits can bee acquired. A power it is then ſpirituall, yet finite and humane, as an Arbitor twixt God and man.

innate as well as acquired

2 This power is Relatiue, not abſolute, all it doth is in Relation to another, and is therefore called *Conſcience*, as being a knowing together with another, who is of familiar acquaintance with it, and can witneſſe with it the truth it determines, which onely is the Lord, whoſe Royaltie it is to try the ſecrets of all hearts: *Rom.* 9. 1. *Paul* cals the ſpirit of God to ſecond his conſcience.

3 I place it in the reaſonable creature, in that it is common with *Man*, & *Angels*, the good Angels diſcerne themſelues to

be

be our fellow ſeruants, *Reue.* 19. 10. which knowledge is a compound act, looking into the nature and ſtate they were in, and as for *Deuils*, wee reade *Iames*, 2.21. they tremble at the remembrance of the Iudge, and Iudgement, and feare to returne into the deepe the place of their torment, and as for *Man*, wee heard it proued to be his eſſentiall difference, and therefore neceſſary to conſtitute a *Man*: No other creature is to aſcribe diuine worſhip to God, & therefore needes not reaſon to performe an vnreaſonable ſeruice: and beſides, *Man* onely (beſides heauens glorious creatures,) is to render an account of his actions, and therefore to be left inexcuſable, if hee violate the law of his God.

4 The manner how it doth its office, is by reflecting on it ſelfe, which that wee may conceiue aright, we muſt know that there

there are ſome actions of the ſoule, *ſimple*, ſome *double*, or *compound*: *ſimple*, as *Intelligence* conceiues nakedly a thing to be, or not to be: *Opinion* iudges it to be probable, or contingent: *Science* determines it to be certaine or vncertaine: and *Prudence* determines it to be fit or vnfit: now all theſe actions, being exerciſed on a forraigne obiect, are tearmed ſimple, but *Conſcience* is a compound act, in that the perſon is both the *Agent*, and the *Obiect*, the other looke only forward, this both forward on other obiects, determining good or euill, and backeward on the actions, and ſtate of the perſon it ſelfe.

5 *Conſcience* office is Iudiciary, it handles *Law caſes*, and hath its *Court*, wherein there is neuer any demurres, vnleſſe it want euidence: as in ignorant perſons, or be ſleepie and ſecure, being toyled with ſo many friuilous

uolous attempts, determine it doth, though oft corruptly, being gulled with the glittering ſhew of ſome apparant good, yet where it hath light, and life, it determines as truely, what is behoofefull, as euer did *Achitophell*, euen as an *Oracle of God*.

6 The qualitie of this cenſure is different according to the different occaſion, ſometime for vs, ſometime againſt vs, where it hath ground of comfort it is readie to ſtand at our backes, though God himſelfe be our aduerſary, contrarily in caſe wee breake the pale of obedience, it will ſide with our moſt bitter enemy, and it ſelfe throw the firſt ſtone at vs, of it ſelfe its moſt impartiall, and deales ſincerely where it may be heard.

7. The light it hath to guide its cenſure, in this ſo dark a dungeon of mans heart, is onely diuine: 1. either thoſe naturall *notions*, which for good cauſes God hath

hath left in the minde of man. 2. Or elſe knowledge of *Arts*, gained by the goodneſſe of our education. 3. or laſtly, ſuch principles as are learned from the word, and ordinances of God, partly, acquired by our Chriſtian induſtry, and partly, infuſed by the ſpirit of ſanctification, working by the outward meanes of ſaluation, *Rom.* 10. 14.

This definition teaches vs two concluſions. *Vſe.* Inſtr.

1. That man in his pure Naturals, was of an excellent frame, who is indued with ſuch an admirable faculty, there muſt needs be a Symmetry and proportion in the reſt of the parts: thoſe Engines we account moſt exquiſite, which haue the cauſe of motion in themſelues, as a Clocke, or Watch; ſuch is mans ſoule, whoſe *iudgement* being leader, doth freely chuſe or refuſe the obiect, yea, ſuch is the curious fabricke of mans nature, that none

none in all the world, ſaue he that made it, can ſet it on worke; mans will admitting no mouer, ſauing the ſpirit of God, and his owne ſpirit, or conſcience. *Satan muſt plow with our heifer*, worke vpon our ſenſes, and wooe our affections to be ſuitors for him, or he can neuer directly winne the fort of our ſoule, being vnable immediately to incline our wills. This excellency the learned *Gentiles* obſerued, and therefore haue ſtiled man a *little world*, as being an abſtract of the creatures, ſome are *corporeall*, others *incorporeall*; man both, for whom all ſublunary creatures ſeeme to be ordained. *Pſal.* 8. 4. 5.

Inſtr. 2. It teaches vs alſo their miſery, who hauing the facultie, yet want the vſe of reaſon, and Conſcience; like Sumpter horſes laden with treaſure, by which they are wearied, but their fare, or lodging, nothing bettered thereby: how many are there ready

ready to conclude, that *Conſcience* was hanged long ſince, to whom it will one day prooue an Hangman, vnleſſe they mend their manners. The *Latines* call thoſe fooles, that are not ſauoured with reaſon; the *Greeks*, thoſe that are without mindes, both which ſuite fitly with theſe vnreaſonable men, who like Moles haue eyes to decore their bodies, not to diſcerne their way.

Now for the power of *Conſcience*, it ſhewes it ſelfe to haue great ſoueraignty, hauing better right to be intituled *Chriſts Vicar* in mans heart, then the *Pope* ouer the Church, as may appeare. 2

1. It keepes *Court*, trying the moſt weightie cauſes, ſuch as concerne life and death, ſits as *Arbiter* twixt perſons of eminent note, *God* and *man*. In the which ſeſſions it ſelfe executes the ſeuerall offices, it hath no *Apparators*, nor *Bum-bayleifes*, ſcor- *Forum Conſcientiæ.*

ſcorning their baſe Retinue, but immediately ſummons the ſinner to account; wherein it ſtands as Plaintife, indicting him of high treaſon againſt the Lord of heauen and earth; and after examination of the euidence it hath, proceeds to the cenſure of the partie delinquent, in as true a manner as the Lord himſelfe would doe, and after ſentence denounced, carries the ſinner to execution, making the ſinner voyd of grace, to be voyd of reſt; dogging him with hue and cry; ſo that many chuſe a ſudden death, rather then the galling fits of an accuſing *Conſcience*, 1 *Ioh.* 3. 20. it hath power to ſtill the heart, euen when God himſelfe comes to Iudgement.

2. *Conſcience* verdict admits of no repeale in the Courts of men, we ſee order vpon order, and ſometimes appeales are made to higher Courts, and all to preuent cenſure, or repeale a iuſt de-

decree; but in this Court theres no ſuch corruption, though the ſinner ſhould appeale to the *Court of Requeſts* in heauen, all is to no purpoſe, his award will be the ſame, both proceeding according to the Rules of the ſame diuine equitie. In *Rem.* 20. 12. is mention made of *bookes of conſcience* opened to giue in euidence, vntill which time, its *Court Roles* are of force,

3. Its ſtroakes are mortall wounds, all the Medicines of the world are to it, as cold water to an aguiſh ſtomacke. We reade of poyſoned ſwords, whoſe wounds deſpiſe the Surgeons cure; and yet *Alexander* the great dreamed, that ſuch an herb would cure his ſouldiers thereof; which vpon tryall prooued true. But all Arts, and herbes, are Phyſitians of no value to a troubled ſoule; company, and muſicke, dice, and ſuch like vaine diſports, may daube and ſlubber

ouer the heart, and make it senſ-
les, as fleſh seared with an Iron.
Seeſt thou a Hart with her
deaths-arrow in her ſide, ſuch is
the ſtate of an afflicted Conſci-
ence. *Gen.* 4. 13. 17. *Caine* runs
vp and downe, deeming euery
buſh a Beare; his buſineſſe of
building Cities, cannot cure the
wounds of a guiltie heart.

4. Its the anchor of the ſoule;
the guſtes and terrors of the law,
and afflictions, as ſurges aſſault
to ouer-turne the ſhip of our in
ward peace, and might preuaile,
were it not that *Conſcience* diſ-
courſing on the promiſe, gets
anchor-hold, and ſo ſtayes vs
from periſhing in the gulfe of
deſpaire. Its cold comfort that
bonds and bagges can miniſter
to a ſicke man. What pleaſure
can friends doe vs in time of
death? Stand and weepe ouer vs,
and therewith breake our hearts;
now Conſcience ſtands at our
backe amiddeſt the terrors of
death,

death, and leaues vs not till its witneſſe be cancelled by the Lord himſelfe. 2 *Cor.* 1.12. *Paul* diſtreſſed aboue power, hath no other ſtay but the comfort of his owne heart.

5. It emboldens in judgement, when the grand Seſſion of heauen and earth is held, and no thing can be diſcerned in his face but frownes, and terrors; euen then will a good Conſcience gather courage; the heauens ſhall melt, the Elements be diſſolued, and men at their wits end, blaſpheming God, and their King, ſhall looke vpward; yea, when our brauado ſpirits, that now braue it out with an impudent face, ſhall call to the mountaines to couer them from the dreadfull preſence of the Iudge; then ſhall a good Conſcience make a Chriſtian as bold as a Lyon. So powerfull is the certaintie of faith, and the euidence of the ſpirit in it. *Pr.* 26. 1.

6. Its of vnwearied paines, though it worke night and day, yea, and is oft times bobisht off with delayes, yea wounded, and seared, so that tis a wonder it should liue, yet amidst these indignities its as fresh, and actiue, as if it had but newly begunne; yea though it haue beene neglected, and trampled vnder foot, all a mans dayes, yet on ones death-bed, its able to make repetition of things done fortie or fiftie yeares since, as if they had beene yesterday in act. We see much trauell will weary the stoutest Steed; and much vse dull the sharpest knife, or sword, yet nothing will vanquish the spirit of man: which courage *Salomon* describes in *Pro.* 18. 14.

Vse. *Adm.* This so great power of Conscience, may aduertise,

1. To adde knowledge to this power; which two concurring, are able to atcheiue admirable ex-

exployts: an horſe is of great ſtrength, yet wanting reaſon to vſe it, is eaſily tamed by the art of man; euen ſo, what auailes it vs, that our ſpirit hath ſuch power, ſeing we know not how to improue it aright? There is many an Engine of great vſe for warre, which ill imployd, oft prooues pernicious to the owners; likewiſe, may Conſcience doe vs a miſchiefe, while wee know not, or omit to vſe it aright; be ſtudious therefore in caſe-diuinitie, get thy minde fraught with principles of right and wrong. The *Patriarkes* had tender hearts, and yet liued and dyed in *Poligamy*, through want of knowledge to interpret the Couenant aright.

2. This alſo may admoniſh vs to maintaine our peace with Conſcience, ſeing it hath Law in its owne hands, to doe vs a ſhrewd turne. Are its wounds ſo deepe and incurable? Its ſen- Adu.

tence ſo authenticall? And diligence ſo vnwearied? It were more then madneſſe to ſtand at termes of variance with ſo dangerous an aduerſary. True it is, there is a dead and ſecure peace, ſtupiditie rather, whereby many haue quiet in their boſomes, yet this is crazie and vaniſhing; *Conſcience* doth but repriue its quarrell, vntill it ſee an opportunitie to deale with them on equall termes, whoſe gripes and gnawings, as a furious torrent, breake out more violently, being formerly dammed vp by their Couenant with hell and death.

3 The third thing remarkeable for illuſtration hereof, is the excellency of *Conſcience*: what properties in it haue the preheminence ouer the other faculties: to wit,

1. It is moſt like God; as man hath the precedency herein aboue the reſt of the creatures, to haue the Impreſſe of Gods

Image

Image ſtampt vpon him; ſo in man, *Conſcience* hath the like prioritie; for though the whole man be renued after God in holineſſe, yet this change appeares moſt eminently in the mind and Conſcience. Alſo when the contagion of ſinne had defaced the diuine nature in vs, no facultie reteined halfe that puritie Conſcience did. Hence a lewd perſon could ſay, I ſee the better, and allow it, but chooſe the worſt; and this light is left in vs, either to further conuerſion, and all ſauing graces in vs, or to leaue vs inexcuſable, in caſe we corrupt our ſelues in our knowledge, *withholding the truth in vnrighteouſneſſe.* Rom. 7. 23. The regenerate part is cald *the law of our minde*, becauſe its the treaſury of the principles of right and wrong.

2. It is ſupreame, reſpecting neither King nor Keſar, but vnder God; the greateſt Monarches

of the world haue no obeyſance immediately due from it, it onely yeelds fealtie to the King of Kings. True it is, the Lord hath bound our *Conſciences* to the obedience of ciuill, and wholeſome conſtitutions, yet humane authoritie no way can binde the *Conſcience*, but as it doth receiue power from the diuine Law, and is ordained by it. And what though Tyrants haue exerciſed dominion ouer the *Conſciences* of men, it ſlights their attempts, as *Leuiathan* doth fish-ſpeares; witneſſe thoſe *three Worthies*. *Dan.* 3. 17. whoſe freedome of ſpirit in maintenance of their *Conſciences*, is worthy our both memory, and imitation. Nay, though an Angell from heauen, ſhould croſſe the euidence, *Conſcience* hath giuen of the truth, it will not budge, nor yeeld an haire for an Angels authoritie; as appeares in *Paul. Gal.* 1 8.

3. It is impartiall, determi-

ning

ning all caſes freely, without reſpect of perſons; tis not in its Court as in men, that equitie is ouer-borne by might, and greatneſſe peruerts the goodneſſe of many a cauſe: no, no, it will not blind its eyes with bribes to peruert juſtice, nor cares who countenances an ill cauſe; it matters not who writes in the behalfe of the *delinquent*, but barely examines the *depoſitions*, and ſo proceedes to cenſure. If God himſelfe were preſent, he could deale no more impartially, then Conſcience doth, where it is well ordered; yea (which is wonderfull) though mans owne heart ſuggeſt, that when ſoule and body are tortured in hell, that it ſelfe ſhall ſmart as deeply as any other power, being drunke with the wine of Gods fiery indignation, yet will it not baulke it ſelfe, but deales as ſeuerely as if it were againſt a bitter aduerſary. 1 *Sam.* 24. 17. If *Saul* would

ſwelt his bloud, he cannot hold, his owne heart driuing him to condemne himſelfe, and iuſtifie *Dauid*.

4. It is euer working, it is neuer lazie when tis it ſelfe: In this *Court* there is no vacation, but continuall Terme, heere thou mayeſt haue cauſes pleaded euery day, euery houre haſt thou a matter of conſequence to be reſolued in, thou needeſt no ride farre for counſell, aske *Conſcience* whether it be iuſt, and acceptable to God, whether it be warrantable to be done: were the Miniſter of vengeance preſent to account with thee, or whether it ſerue thoſe maine ends of Gods glory, or thine owne ſaluation, it will ſoone diſpatch thee with wholeſome aduiſes, againe art thou vexed with an Inmate? ſome vnruly paſſion, or other, diſquiets thy ſoule of reſt? Cite him to *Conſcience* barre, where the ſame caſe

was

was ordered long agoe, that *a life led in pleaſure is a death in ſinne* and that the works of the fleſh doe debarre vs of the kingdome of Chriſt: or are moleſted by temptations? here the Lawes are open, thou mayeſt implead thine aduerſary, the heart of man will cenſure any cauſe againſt it ſelfe or others, *Rom.* 2. 15. *Conſcience* is ſayd to accuſe, or excuſe vs in the meane while, in euery Interim of this life, other faculties may reſt: an obſcene Dreame by night ſhall not eſcape its record. 1 Tim. 5. 6.

5 It is ſincere, and free from that guile, that is hidden in other faculties, our ſenſuſall appetites haue their fetches, whereby they win conſent of Iudgement, either it is profitable or pleaſing, doubtfull. or but a little ſinne, if any at all, and thus many a ſoule is wound in to doe that he beſhrewes himſelfe for; but *Conſcience* is downe-right, its good,

good, its euill, doe it, doe it not, it cannot abide ſuch ifs, & ands, but ſincerely informes the ſinner what is to be done, or vndone; Could it get attendance from Mans luſtfull heart, it would diſcypher ſinne, and the curſed effectes thereof in their liuely colours; Man neuer met with ſo faithfull a friend, it knowes not how *to daube with vntempered morter*, it neuer ſoothed the ſinner where it had any life at all, but freely paſſes cenſure, and ſmartingly layes on Ierkes, on the guilty: hence ariſes that vſuall appeale, In my *conſcience* it is ſo, or I meant it not, wherein we make it an infallible Arbiter, Vmpire rather, and that in the waightieſt cauſes.

6 The ſpirit of God is pleaſed to appeare and giue in Euidence in *Conſcience Court*, wee ſee when great Perſonages owe ſuite to any Court, it makes for the

the excellency of it. In the try-all of our *Adoption*, two clients come to *Conſcience barre* for Iudgement, the ſpirit of bondage alledges, we haue beene thus long drudges to ſinne, and beſides haue the roote of all euill ſpringing in vs, therefore wee are none of the Lords; Contrarily, the *ſpirit of Adoption* teaching vs to call God Father, pleades all theſe deformities to be couered and done away with the vayle of our Fathers loue, and husbands righteouſneſſe: now which way ſhall *Conſcience* incline? To neither, vntil examination of witneſſes; *the ſpirit of bondage* hath none to depoſe, vnleſſe it were Satan who is both a party, and a common Barretter; and is not therefore to bee admitted to ſweare, but *the ſpirit of Adoption*, hath Gods ſpirit witneſſing to our ſpirits, to wit *conſcience*, that we are the children of God. Thus hath the Lord honored

honored vs, as to releiue our infirmitie, by a free witnesse of his spirit in vs, *Rom.* 8 15.16. Let this Excellency of *conscience* serue to exhort vs,

Vse. Exhort

1 To haue our soules in precious esteeme, seeing it is a Iewell of such rare excellency, wee see in time of danger by fire, shipwracke, or theeues, men will saue the best things they haue, as their Euidences, & Treasure, and shall Christians bee more careletse of the precious life of the soule? The soule is of a diuine temper, soaring naturally after some better thing then it selfe, or the earth besides, and shall we choake this heauenly instinct by setling the heart on obiects so vnmeete for, and vnworthy of a Christian heart: knowest thou not (O vaine man) that thy soule liues eternally either in weale or woe? Is it not then a mad choyce for an houres pleasure in sinne, to purchase an endles

endles hell ? A dying life, and euer liuing death, *Pro.* 4. 23.

2 This alſo may exhort to auoyd defilement of our *Conſciences*, ſo gloriouſly quallified with Gods Image, thoſe men are vnworthy manhood, that hauing beene waſhed returne to their wallowing in the mire; it is more ſafe to deface the Kings Image in his Coyne or Armes, then to blur Gods ſpirit of Renouation in thy ſoule; ſinne is of a ſoyling nature, leauing its pollution where euer it comes, and by frequent action becomes habituall, and as naturall as to liue or moue: me thinkes had men neuer heard of the terror of the Lord, the dreadfull account, and horrible pit, yet the loſſe of ſuch a ſoule, the pollution of ſuch excellent faculties, might moue vs to heede our wayes: but alaſſe he charmes a deafe Adder, who deales with ſuch bruitiſh perſons, as are wiſe to doe euill, but

to

to doe good haue no knowledg. Let vs therefore that profeſſe better things, make better proof of our diligence herein, ſince if wee proue bankrupts of that which is our owne, God will not intruſt vs with that is anothers.

Thus farre wee haue handled both what Conſcience is, and what an one, the right ordering of it will be learned by the two laſt things, it Office and Bond:

Firſt, for the office of *Conſcience* it may be diſtinguiſhed by reaſon of the different obiect thereof, either 1 God. 2 Man 3 God and Man ioyntly: which offices when we haue ſeuerally diſcuſſed, the manner how it doth them, is alſo to be inquired by vs: Offices of *Conſciences* to Godward are ſpecially theſe:

1 It is his Regiſter, to take notice of ſeuerall actions of his creature, whether good or euill, ſo that nothing can ſcape a ſcouring,

ring, for if all other Records ſhould faile, yet the Lord hath a Notary in euery mans boſome, which ſo punctually takes notice of the life of man, that no circumſtance ſhall ſlip it, which may tend any way to the illuſtration of the good, or euill qualitie of the fact, or perſon. Now we muſt know, that *Conſcience* performes not theſe offices after any humane faſhion, yet ſo plainly, that both *Gods ſpirit*, and *Conſcience* it ſelfe, can run and reade them; yea, the fire of Gods judgment (as Letters written with the iuice of Oranges) will make them ſo perſpicuous, that the moſt hardened and debaucht heart ſhall reade them plainely; yet fleſhly minded men, are inſenſible of this worke of conſcience in them; but may they not as well deny the facultie it ſelfe, ſeing they diſcerne not the working of it in the duties it performes to themſelues? Let his witneſſe,

witneſſe, whoſe knowledge herein paſſes compare, determine this doubt, calling *Conſcience the taxdle of the Lord* in man, *diſcouering the innermoſt parts of the belly*, Pro. 20. 27.

2. It is his Controller, to ſtill ſtubborne will, and to ſuppreſſe the violence of headſtrong paſſions. May we not behold perſons moſt baſely diſordered, outface *Conſcience* admonitions, and reproofes, who yet finde ſuch grudgings and tergiuerſations within them, that a man with halfe an eye, may ſee *Conſcience* playing Rex in them. What elſe meanes that paleneſſe of the face, that quiuering of the hands? What that foltering of the tong in the action of ſinning? But from the inward gripes of an enraged *Conſcience*; the flames whereof though a while ſuppreſſed by the greene wood of *ſelfe-flattery*, yet in the end breakes forth more furiouſly.

What

What thinke we cauſed the ſeruants of the *Phariſies*, returne from attempting the leaſt diſturbance of *Chriſt*, but the controll of their owne hearts; concluding, *neuer man ſpake as he ſpake*, *Ioh* 7 46.

3. *Conſcience* is the Lords witneſſe in vs, euidencing to the faces of men, their graceles carriage; and beſides, to witneſſe againſt vs, at the generall ſummons of all men, what we haue ſowed in the dayes of our vanitie; not that our God (before whom all things are naked and bare) doth need any information, as earthly Iudges, but that mans owne heart might ſubſcribe to the equitie of Gods word, and workes; which much ſerues the glory of God, his enemies themſelues acknowledging his juſtice in their owne deſerued condemnation. It might ſeeme ſtrange, that euer there ſhould be ſuch ſiding & thwarting

To God.

ting in the life of man, euen an appearance of two armies, were it not that our *Conſcience*, being *Gods Deputie*, takes part with him againſt our ſelues. *Pſal.*36. 1.

4. Its Gods *Harbinger*, to prepare his way: moſt requiſite it is that the Lord of glory, comming to feaſt in the heart of a Chriſtian, ſhould haue kind reſpect and welcome; which that it may be, *Conſcience* ſweepes the inner roomes of mans heart from noiſome luſtes, that might giue an vnholeſome ſauour to the Lord. We reade that *Moſes* ſent on his foſter fathers quarrel, againſt the King of *Ethiopia* (whoſe daughter after he married, and was therefore checked of his brother and ſiſter) that he might make a ſpeedie onſet, tooke his iourney through the wilderneſſe, wherein were flying Serpents, very deadly; which to expell, he trained certaine birds, in whoſe nature

ture he diſcerned an antipathy with thoſe ſerpents; whereby he ſcoured the coaſt, and ſo ſuddenly ſurpriſed the Cittie: ſuch Cockatrice egges are hatched in our hearts, whence iſſue a brood of deadly ſtinging luſtes, which to diſpel, we haue the law of the ſpirit to cleare the paſſage, that the *King of glory*, with the troups of his *Royall graces*, may enter the fort of our ſoule.

Hence is it, the renued *Conſcience*, ſitting on the determination of ſinne, hath theſe *Queres*; Will it hold in the ballance of the Sanctuary? Is it pleaſing to the Lord? If not, its vnworthy my heart, which I haue decked for the entertainement of the Lord. *Heb.* 10. 22.

This firſt ſerues to Informe the mind of man, that the ſufferance of the Lord is exceeding great, in ſparing the execution of iuſt deſerued vengeance, euen to ſuch who yet are irrecouerably fallen *Vſe.*

fallen from grace, seing he hath sufficient euidence giuen in euery day, by euery of these mens consciences, so that he might forthwith determine, as once, *out of thine owne mouth I will iudge thee, thou vnprofitable seruant.* Yea, which shewes the Lord to be a mirrour of mercy; *Conscience* doth not witnesse *passiuely*, as *Records and Rolles in the Courts of men*, but rather as liuing Aduocates, pressing the Iudge for a speedie censure of such enormous crimes. *Ahab*, with sundry others, vessels of wrath, taste of the patience of the LORD, *Rom. 9. 22.*

2. It shewes vs also the iustice of the Lord, who though he repriue the sinner, for iust and weightie causes, yet doth he not conniue at or dispence with the sin committed, in that he holds a Commission, examines witnesses, and hath the depositions in a readinesse, whensoeuer the full

full tryall may moſt ſerue his owne glory. Thus *Dauid* repriues the execution of *Shimei*, and *Ioab*, and was juſt in both; the inducements thereto being of greater conſequence then their deaths; the one he ſpares, that he might not ſeeme tyrannous to the houſe of *Saul*, his Competitor in the Kingdome; the other for feare of mutiny; the *ſonnes of Zeruiah* hauing ſtollen the hearts of the people; deferring payment, is no breach of band, there will come a time wherein the Lord will haue a full blow at the impenitent perſon, be the pretences of impunitie what they will. *Nah.* 1. 3.

3. Learne here alſo, that no man can ſinne ſo couertly, as to eſcape ſcotfree, though he ſhould act it in the ſecret Cauernes of the earth, ſeing beſides the *Omniſcience of God*, who is of pure and peircing eyes, he hath an *Informer* in our boſomes, dealing im-

impartially for him, and againſt vs. We reade of an holy man, who comming to court a Courtizan, after agreement deſired a priuie roome, then a darker, after a third, where he tooke occaſion to ſchoole her in the doctrine of *Gods omniſcience*, and the priuitie of our owne *Conſciences, being as a thouſand witneſſes in vs*, and by driuing this nayle to the head, he conuinced her of her dangerous condition, and vitious courſe of life: the which acquaintance of our Conſciences, were others perſwaded of, it would ſomewhat allay the heate of naturall concupiſcence in them.

Theſe and ſuch like offices, *Conſcience* performes for God; others there are reſpecting man; as,

To man. 1. *Conſcience* is the ſoules *Centinell*, to ſuruey the hidden man, and to diſcry what ſecret mutiny is in this little Common-wealth; the

the affections are notorious Iuglers, ſometimes vayling themſelues vnder vertues habit; thus *conetouſneſſe* goes masked vnder the title of *frugalitie*, *temporizing* is ſtiled *policie*, *luſt* a tricke of *youth*; yet can they not thus beguile *Conſciences* determination, which from the principles of reaſon diſcouers theſe Impoſtnres. It ſearches the narrow corners of the heart, and where it findes any diſorder, it hales it vnto the barre, arraignes, and impeaches it of high treaſon. This office of *conſcience* is of ſuch excellency, that none but the Lord himſelfe doth ſhare in the abilities hereof; which occaſions the *Apoſtle* to conclude, that *no man knowes the things of man, ſaue the ſpirit of man within him*, 1 Cor. 2. 11.

2. Our *Patron*, or *Mecœnas*, to iuſtifie the equitie of our actions, and innocency of our perſons, againſt the falſe imputati-

ons of the ſonnes of men, wherein its credit is greater then that of all the world beſides. When Satan accuſes vs of hypocriſie, or men peruerſe our innocent endeuours, charging vs with crimes we neuer dreamed of, the heart of man pleades guiltleſſe, and cites the *ſycophant* into *Conſcience Court*, where the cauſe being heard, and diſcuſſed, it ſelfe witneſſes with the honeſt hearted, all theſe ſuggeſtions to be foule and falſe. Hence ariſes that vſuall purgation, in my *conſcience*, It was the furtheſt of my thought, or I haue a witneſſe within me, I meant it not; yea, and this purgation of *Conſcience*, is of ſuch authoritie, that though an hundred ſhould ſweare the contrary, it matters them not a ruſh, but feaſtes the heart in middeſt of feares. 1 *Cor.* 4 3.

3 It is our *Proctor*, or *Apologiſt* in the court of heauen, pleading if neede bee our ſincerity before God

God himſelfe: Satan that grand *accuſer of the brethren*, ſpares not to accuſe vs before the *Kings bench*, and there arreſts *Iob* of hypocriſie, and Mercenary ſeruice of God, whereupon Man ſends his *Atturney Conſcience* to plead for him, which if it ſees its owne witneſſe doe not ſufficiently ſatisfie, it both dare and will appeale to the *King himſelfe*; I and procure his approbation too, who hath all things whether paſt or to come, as preſent before him, *Pſal.* 7. 3. 4. 5. *Dauid* being accuſed by *Chuſh* of cruelty to the houſe of *Saul*, appeales to heauens witneſſe, whether he had not ſhewed extraordinary kindnes to them, who cauſeleſly ſought his ouerthrow, nay, ſuch is the boldnes of a *good conſcience* herein, that though God himſelfe ſhould make inquiry after any diſorder in man, *Conſcience* being on ſure ground will not yeelde to its owne diſ-

parage, as we ſee in *Abimeloch*, whoſe conſcience though none of the beſt, yet witneſſes his Innocency to God: *Gen.* 20. 5.

4 Its mans *Treaſurer*, preſeruing the principles of Reaſon and Religion in it, here is the ſtorehouſe of knowledge, here the ſtatutes of the great King, *Romes* twelue Tables, nor the *Perſian* immutable Decrees, are not halfe ſo permanent, or plaine written in capitall letters on the fleſhly tables of the heart, ſo that the ſeared *conſcience* hath them; they like colours layd in oyle, remaine entire ſtill, though whited ouer with other tables of deadnes & fleſhly liberty, which tables, being waſhed off by the Fullers ſoape of afflictions, the ancient oyled couloures are yet perſpicuous, when any thing worth obſeruance is learned, either out of the large volume of the creatures, or the written will of the Lord, *conſcience* layes hold

of

of it, and hides it in the midſt of the heart, for neceſſary vſes; whereupon though the *memorie* haue ouerſlipped many an excellent Doctrine, or Sermon, which yet did wonderfully affect vs in the hearing, yet when we come to haue vſe of them in outwarde practiſe, *Conſcience* brings them foorth out of her Treaſury, though happily wee neuer thought of them twice in ſeauen yeares before, which occaſions the Apoſtle to require *Deacons* to be thus quallified, that they may hold the *myſtery of faith in a pure conſcience* 1 Tim. 3.9.

5. *Conſcience* is a mans ſuretie, vndertaking for the performance of Religion to God, and Iuſtice to men. Hence it is that ſuch as haue no conſcience, haue leſſe credite; in all the couenants we make, our affections after pleaſure or profit, would play the *ſlipſtring* in the *Articles* to be ob-

ſerued, but that *conſcience* ſteps in, and pleades for equall dealing; Haue not I engaged my word for your honeſty, and will you now leaue me in the lurch ſo ſhamefully? True it is, Conſcience hath different motiues in ſeuerall men, in ſome feare of God, in ſome ſhame of the world binds to vprightneſſe amongſt men, yet in all tis *Conſcience* that preſerues our credite. We ſee it ſafer, to truſt many times a plaine Country-man in his freiſe coat, then others, ruffling in their ſilkes, and veluets, which were ſtrange, but that *Conſcience* vndertakes for the one, and not for the other. *Rom.* 13.5. Magiſtrates would finde little reuerence, or fealtie, but that *Conſcience* giues bond with vs for our righteous dealing.

6. It is our *guide*, as a ſweete friend to direct vs in this earthly pilgrimage. Many intricate caſes there are, about which man would

would be dangerouſly plunged, but that *Conſcience* brings them to ſome Law-caſes, formerly ordered in its *Court*, & ſo reſolues them as an *Oracle* from heauen: ſo that a Chriſtian cannot foully & finally erre, that hath ſo ſweet a *Monitor*, to pull him by the ſleeue, when he turnes either to the right hand or left, as *Iron ſharpens Iron, ſo a mans face his friend.* Are paſſions violent and outragious? It takes them in fingering. Is will rebellious to reaſon? It ſoone calmes the heate of contention. Are the ſenſes wandring and vaine? It ſets a watch ouer the eyes, hands, and feete, putting them in minde of their Couenant, ſo oft renued. *Iſa.* 30. 21.

3. Ioyntly both to God and man, *conſcience* hath theſe offices. To God and man.

1. To make vp the Couenant twixt God and man, though we make moſt large promiſes to God of our obedience, the Lord

wiſhes there were in vs ſuch an heart, as we profeſſe; but reſtes not ſatisfied with this *Court-holy water of fayre Language*, vntill he heare the ſecret voyce of *Conſcience*, aſſenting to the Couenant drawne, 1 *Pet.* 3. 21. The *Catechized* comming to the *Sacrament of Initiation*, into the Couenant, hath theſe two queſtions propoſed; *Doeſt thou renounce? Doeſt thou beleeue?* Whereto he anſwering Affirmatiuely, *I beleeue, I renounce*, is by the church receiued & admitted to the ſeale of the Couenant, *Baptiſme*, but the queſtion ſtill whether he haue receiued the *grace* of the *Sacrament*, forgiueneſſe of ſinne and ſanctification, whereof he can neuer participate, vntill *conſcience* come in, and by a reſtipulation, ſuggeſt into the eares of the Lord, that the anſwere of the tongue, is the truth, which when it doth, forthwith the bargaine is conſummate, and the humbled

bled ſoule receiued to grace.

2. Its a *dayes man* twixt God and man, when man hath treſpaſſed on the Lords ſeuerals, and is therefore ſerued with the *ſubpœna* of ſome affliction, *Conſcience* vndertakes the arbitrement; beſeeching the Lord to yeeld ſomething in reſpect of his clemency, and humane frayltie; treating with the ſinner alſo to humble himſelfe before his *Iudge*, who hath power ouer life and death. Had wee not a *conſcience* of Gods lenitie, we durſt not dreame of pardon? Had we not a *conſcience* of Gods terror, and our owne guiltineſſe, mans ſtout heart would neuer be drawne to abaſe himſelfe? Sinne we may, and doe without *conſcience* aduice; returne to, or get acceptance with the Lord, without the mediation of *reuned conſcience* we neuer can.

1. This ſhames many Chriſtians, for the ignorance of their *Vſe.* *Rep.*

hearts; many ſecret diſorders lurke in our boſomes, whereof we are wholly vnwitting, when yet our *Centinell* is euer waking, euer eſpying what is amiſſe, yet all in vaine, our diſſolute hearts being lulled aſleepe by the ſpirit of ſlumber, cannot be awaked by all its loud Alarums. *Knowledge* is called a *light* in vs, our *ſpirits* the Lords *Candle*, and yet men know leaſt of themſelues: whereas had we care to ſumme vp *conſcience* accounts, we might well conceiue, how we haue improoued our ſtocke of ſpirituall graces; what we haue gained by the Trafique of Religion. Well vnworthy they are of ſuch a bleſſing, whoſe fooliſh heart is darkned in the midſt of knowledge; who daily beholding their faces in a glaſſe, are yet ignorant of the deformities thereof.

Encour. 2. This alſo imboldens vs to proceede with courage in the race of Religion, notwithſtanding

ding the calumnies of men, ſeeing wee may haue redreſſe of thoſe injuries by appealing to *Conſcience witneſſe*, who will not be out-faced with great words, but ſtands to the defence of our cauſe, if iuſt, and honeſt. And what though they be ſo deuoyd of reaſon, that they eſteeme not its witneſſe, there will come a day when their falſe aſperſions will be cancelled; but the euidence of a *good Conſcience* will finde acceptance with the *Iudge of hearts*, when the righteous ſhall be bold as a Lyon; their enemies ſhall creepe into the holes of the Rockes, purſued by the terrors of an accuſing *conſcience*.

Aduer.

3. Let it aduertiſe all thoſe, that deſire to heare for afterwards, to hide the Commandement in their hearts, get *conſcience* wrought vpon by the word of truth, and then thy profiting is moſt certaine: if we truſt our memories, they are ſo fickle, they will

will leake, and ſo the precious liquor of the word will be ſpilt. The *cleane beaſt* after it hath gorged it ſelfe, ſits downe, and by chewing the cud, makes the nouriſhment wholeſome, and full of life; ſo muſt we by meditation, treaſure the word in our *Conſciences*, ſome for the hammering of ſome maſter-corruption in vs, ſome for the ſetling of our judgements againſt ſeducement either of Atheiſts or Hereticks, ſome for the enliuing of our hearts, and direction of our liues in matters of godlineſſe. *Heb.* 2. 1. We muſt attend to the things we heare, leaſt we runne out; a borrowed phraſe from leaking veſſels.

Inſtr. 4. We may here learne; 1. how much it concernes vs to looke to the ſpirituall performance of Worſhip, otherwiſe, all other endeuours are booteleſſe, vnleſſe the *Conſcience*, vndertake that the Inner man concurre with the out-

outward in the duties we are about, we doe but double and dally with the Lord; the worke done is no better then *ſounding Braſſe, or a tinckling Cymball.* Its the anſwere of a good *Conſcience* to God, that entitles vs to true bleſſednesſe; ſee we then that we prepare our hearts, remooue iniquitie out of our Tabernacles, and in ſelfe deniall, apply our ſelues to the Couenant, or all our endeuours are no better then Nullities, as good neuer a whit as neuer the better. *Iſa.* 1. 16.

2. Laſtly, this inſtructs how wary all men ſhould be of corrupting *Conſcience*, it being their both guide, and ſuretie, *if the light that is in vs be darkeneſſe*, how ſhall we euer eſcape the pit, blind judgement leading blind affections. See wee not many out of a zeale of God, ruſh on in *Will-worſhip*, and daſh themſelues againſt the rockes of *ſuperſtition*; others

others liue & die in ſome groſſe euils, for want of ſound information: a better bleſſing man neuer inioyed, then an inlightned and tender *Conſcience*, which ſerues vs in ſtead of Miniſters, and Sermons, and other Chriſtian conuerſation. *Tit.* 1, 15.

Thus farre we haue handled the ſeuerall offices of *Conſcience*; it remaines, that we conſider the manner, how it performes them, *viz.* by a concluſion drawne from a Logicall Diſcourſe, or Syllogiſme; *Conſcience* it ſelfe affording both the premiſſes, wherein the Concluſion is vertually compriſed. There is in Conſcience a ſpeculatiue part, called συνειδησις, compriſing the principles of right reaſon, the lawes of good and euill; which in this Diſcourſe affords the firſt propoſition, being indeed one of its principles. There is alſo a practicall part, called συνειδησις (which

(which by ſome is ſtrictly taken for *Conſcience* it ſelfe,) the which ſupplies the Aſſumption, partly from its own acquaintance with our hearts, and liues, and partly from the euidence of Gods ſpirit in vs; from both which iſſues the Concluſion, compoſing a compleate Syllogiſme.

Now this Diſcourſe is exerciſed either about our ſelues or others. Firſt, for our ſelues, It determines, 1. the ſtate of the perſon, or 2. the facts of the perſon: of the ſtate, whether of 1. grace, 2. corruption. Firſt, of the ſtate of grace, it diſcouers thus, *Rom.* 8. 1. *There is no condemnation to them that are in Chriſt*, ſayth the ſpeculatiue part, but I am in Chriſt, ſaith the practicall, *ergo*, there is no condemnation to me. Now if the ſpirit of bondage ſhould luſt to cauill at the Aſſumption, *Conſcience* is readie to proue it thus: Such are in Chriſt as walke not after the fleſh, but after

after the ſpirit, but ſo doe I, therefore I am in Chriſt.

In like manner, *Conſcience* determines the ſtate of the wicked, thus, *Rom.* 2. 8. Such as obey not the truth, are heires of wrath, but I obey not the truth, *ergo*: or thus, *Rom.* 1. 18. Such as withhold the truth in vnrighteouſneſſe, are in the way of condemnation; but ſuch an one am I, *ergo*.

Ob. If any deeme I wrong *Conſcience*, in affirming it to be thus acquainted with *Logicke*, ſeing many a ſimple and vnlettered man, hath a good *Conſcience*.

Anſ. Let ſuch obſerue, that *Conſcience* doth thus conclude, though many know not its working in themſelues, nor yet vnderſtand theſe tearmes of diſcourſe, and practicall. Beſides, why ſhould it ſeeme ſtrange, that our *Conſciences* ſhould be ſuch exquiſite *Logicians*, ſeing this Art had its firſt Originall from theſe offices

of

of mans heart in him: euery man is a *Logician* by nature, though he neuer heard the tearmes of Arts, and Sciences.

Others, I heare to Obiect, I wrong *Conſcience*, in making it a determiner of mans ſtate; it is good to hope well, but this definitiue ſentence will not downe with vs. *Ob.*

And why ſo, may not as true certainety be grounded vpon a demonſtration, as on ſenſe; may we not be aſſured that fire is hot, vnleſſe we put our finger into it? Doth not the *Pſalmiſt* conclude, there is no feare of God in the wicked; partly, from the euidence of their owne hearts. *Pſal.* 36. 1. and partly from a demonſtration, drawne from their wicked liues, in the 2. and 3. verſes. The like may be obſerued in *Paul*, concerning his own cauſe, 2 *Cor.* 13. 7. 8. His aduerſaries had intimate his reprobate condition, which he to refute chuſes an *Anſw.*

an Argument drawne from the innocency of his life, thus: Such as doe nothing against the truth, but all things for the truth, are not reprobates, but I doe nothing against the truth, but all things for the truth: therefore.

2 Euen so also as *Conscience* judges of the *person*, so of the *factes and workes*, whether good or euill.

1. Concerning factes to be done; when a motion is brought into the phantasie, either by the senses, or inward suggestion, *Conscience* cals it to the censure, & by the principles it hath learned from the Word, determines of it; if euill, to the word of prohibition. Youthfull lusts are to be auoided by the vessels of mercy; but such is this, 2 *Tim.* 2. 22. But if the motion be of a commendable nature, it brings it to the word of dispensatiō, in *Phil.* 4. 8. this is of good report, honest, and vertuous, therefore to be embraced.

2. Of

2. Of things alreadie done, *Conſcience* determines whether well or ill done. It lookes into the Court-Roles, and finding vpon Record, ſome former diſorder, though long ſince committed, it cals it to the barre, as we ſee in *Iosephs* brethren, *Gen.* 42.21. After twentie yeares ſilence, thus: Such as are merciles, ſhall haue judgement without mercy; but ſuch were we towards our brother. And this it doth not only in capitall crimes, but in the leaſt offence, if it be liuely, as in *Dauid*, no violence is to be done to Kings, *touch not mine annoynted*, but the *cutting off of his lap*, is a violence. 1. *Sam.* 24.5.

But in caſe vpon inquiſition made, it finde a good worke, a zealous endeuour, it treaſures it vp for neceſſary vſes, and from its approbation, emboldens vs both to expect and pray for a comfortable reward. *Neh.* 13.14.

The

The good endeuours of any for the promotion of the Lords cauſe, ſhall neuer be forgotten, but ſuch, and ſuch haue beene my endeuours herein.

Thus farre of *Conſcience* diſcourſe about our ſelues. It hath to doe alſo about others, though differently; *Dauids* heart told him, what was the voyce of a wicked mans *Conſcience* within him, *Pſal.* 36. 1. And our Apoſtle ſpeaking of the good workes of the *Theſſalonians*, concludes thence their Election of God, 1 *Theſ.* 1.4. Concerning which cenſure, for that to ſome it may ſeeme a tickle nicitie, obſerue 1. the grounds it hath: 2. the caſes wherein it deales: 3. the limits it exceeds not.

Grounds. It is well aſſured, that nature hath framed all men of the like mould, all of the like temper, the like cogitations, appetites, and paſſions, that are in ſome, it ſees in others alſo: ſo that finding its owne

owne heart envious, ambitious, worldly, luſtfull, it concludes from this principle, the heart of euery man meerely naturall, to be of the ſame qualitie.

2. Its one of *Conſcience* Notions, that Originall ſinne admits not more or leſſe, equally defiling all fleſh: there is no degrees of death in death, he that was ſlaine by one, is as truely dead, as he that was mangled with twentie wounds: ſo that what ſtirrings of corruption it finds in its own, it is well aſſured might be found in others.

3. Gods Image is the ſame in all; I ſee, ſayth *Conſcience* a thriuing in grace, and vtter deteſtation of all ſinne, a daily decay of the life, and dominion of ſinne in my heart; & ſo I am ſure, it is more or leſſe, in all the Lords plants. From theſe groundes is *Conſcience* emboldened to intermedle for the Caſes.

1. In caſe of publicke Miniſtra- Caſes.

ſtration, wherein *conſcience* muſt determine from the Word, whether ſuch practiſes as the Auditors are conuerſant in, be good or euill, or elſe as Maſters of the Aſſembly ſhould, the *nayles* of reproofe, or encouragement, can neuer be driuen to the head, nor the precious ſeparate from the vile; wherein the life of all Preaching conſiſts.

2. In caſe of Chriſtian admonition, where fit diſſwaſiues can neuer be vſed, vntill we haue in our hearts cenſured the cauſe to be euill.

3. In caſe of imitation, or euitation of ſuch examples as are propoſed to our ſenſes; who can reſolue of *Dauids* patience for imitation, or *Shimeies* railing for deteſtation, vnleſſe before he haue in his owne ſoule determined the equitie of the one, and iniquitie of the other cauſe.

3 Limit. For the limits, it obſerueth,

1. this judgement is onely of pro-

probabilitie, not of infallibility, ſeing Gods ſpirit witneſſes to vs onely our owne *Adoption.*

2. This cenſure preſumes euer ſome ſuppoſition: Almeſdeedes euidence truth of grace, if iſſuing from an honeſt heart; if done for Chriſt: and ſo of vice; ſcorne of Religion, euidences the ſtate of Reprobation, if done after conuiction, and if direct againſt the cauſe, and not done out of ſome perſonal ſplene to the profeſſors of it; as in *Alexander*, and all other *Apoſtates*, it falls out.

3. The carriage of it muſt be priuate, if it ſhould proceede to any publicke defamation of any perſon, it would tranſgreſſe thoſe Rules of ſobrietie, preſcribed for the maintenance of our brothers credit: perſonall, and nominall application is therefore vnfit, for that euery man hath a diſcurſiue faculty within him, applying generall truthes to euery ones particular vſes. What

Ob. What ſhall wee ſay then to thoſe places, brought to condemne our cenſures one of another. *Math.* 7. 1. And judge no man before the time? 1 *Cor.* 4. 5.

An. Theſe Scriptures doe forbid vs to judge raſhly, definitiuely, ſcandalouſly, and vncalled, and not ſimply our judgement of another; ſeeing other Scriptures doe warrantize the ſame. 1 *Cor.* 2. 15. and 1 *Cor.* 10. 29.

Vſes. This Diſcourſe of *Conſcience* in vs, is of vſe, both to informe the minde, and ſtirre vp the affections.

Infer. 1. It informes vs how to try the ſpirits; how to judge of an holy and conſcionable Miniſtery. Thoſe Sermons are moſt warrantable, and moſt like *Conſcience* voyce, which impartially determine mans condition, by ſuch Rules and markes, as the ſecure *Conſcience* cannot ſhake off. Suppoſe we ſhould daube your breaches with vntempered mor-

ter,

ter, and promiſe peace promiſcuouſly to all that heare vs, we might damne our owne, and nought auaile the ſaluation of your ſoules; for your owne *Conſciences* would giue vs the lye, and in ſtead of peace, grow more outragious, the more oppoſed; as the cauſleſſe curſe, ſo the groundleſſe bleſſing, ſhall neuer light. O then be yee not ſo ſicke of our ſincere and plaine dealing with you. We ſay nothing when we mention the terrors of the Lord, but what your owne hearts doe, or might witneſſe with vs: we ſay nothing, but what your own *Conſciences* now ſubſcribe vnto, or will with loud Alarums ring in your eares, if euer they be awakened. *Ier.* 19. 15.

2. Alſo it informes vs, how vaine all the pleas of ignorance are, in a Church profeſſing the Goſpell with libertie, and power, O (ſay they, but they are but Infer.

vaine words) we are of priuate life, and meaner education, vntaught, and vnlettered, would you haue vs ſeene in the Scriptures, or breake our braines with the ſtudie of *Diuinitie*? we hope God is more mercifull then ſo; well, haſt thou not a *Conſcience* as actiue, if not abuſed as any, iudging & determining of cauſes good or euill? Is there not in thee a concluding ſcience, Wherein are the principles of *right* and *wrong*, ſufficient to leaue thee excuſeleſſe? Beſides, there is none, but hath acquired knowledge more or leſſe; the very ayre of ſo flouriſhing a Church, cannot but breath ſomething into the meaneſt capacitie. What ignorance is that to which mercy is denied, *Iſa.* 27. 11. If not this, where the Sunne of Righteouſneſſe ſhines ſo clearely? No, no, this is not the ignorance of a meere priuation, but of a naughtie and wicked

dif-

diſpoſition; ſeing thou ſhutteſt thy eyes againſt the light of the truth, 2 *Cor.* 4. 3.

Here is alſo matter of Exhortation afforded to vs; 3 Exhort.

1. To giue credit to our owne hearts, determining in ſuch peremptory manner, our ſtate in grace, it witneſſes to the ſonnes of men, they are in the gaule of bitternelle, in the ſtate of perdition; it plainely concludes, that ſuch a diſſolute life, iſſuing from ſo profane a heart, cannot ſtand with Religion, and the truth of grace, but is bred and nouriſhed by the helliſh flames of naturall concupiſcence in vs; yet no man will beleeue this euidence it hath: wherein it befals *Conſcience*, as we reade it did *Caſſandra*, that *Troiane Propheteſſe*, who though ſhe ſpake neuer ſo true, yet had this gift, neuer to be beleeued; euen ſo, though the voyce of our owne hearts for truth, be equall to an *Oracle*, yet

it beares no ſway in mans luſtfull affections: and this is the reaſon, why many (like *Hoſeaes* vnwiſe ſonne,) ſtay in the place of the breaking forth of children; proceed no farther then conuiction, debarring themſelues of the benefit of a thorow conuerſion. *Hoſ.* 13. 13.

Exhort. 2. We are here exhorted to ſuppreſſe the firſt motions of ſinne in vs, ſince our *Conſciences* doe cenſure not onely facts, but the firſt inclinations thereto, whoſe checks could we obſerue and ſecond with an endeuour of reformation, our ſoules might be preſerued from ſplitting on the rockes of temptation: few there are that vnderſtand the benefit of a Chriſtian watch, but ſuch as through experience haue taſted the ſweetneſſe of this dutie, will witneſſe with me what a cooler it is to inordinate luſts. *Dauid* found the fruites of it. *Pſal.* 116. 11. All are lyars, who

euer

euer haue told me, that I ſhall be King, ſayd diſcontent, but his liuely *Conſcience* being aware of it, immediately warnes, it was ſpoken indiſcreetly in a paſſion, and ſo proclaimes this diſorder of his heart, to the view of all the world, that others may ſee as the euill, ſo the good of a godly heart.

3. This laſtly, exhorts vs to a Chriſtian care in the following, or ſhunning of others examples, wherein ſheepiſh imitation of either is a blemiſh; we haue the Law caſes of heauen in our breaſtes, to rule our owne, and cenſure others liues. In vaine is the Net layd in the ſight of any bird; being forewarned it concernes vs to be forearmed, leaſt our ouer-credulitie cauſe vs a knocke. *Iezabel* vſes this Argument to *Iehu*, *Had Zimri peace that ſlew his Maſter.* 2 *King.* 9. 31. Let the ill ſucceſſe of his trechery diſſwade thee, from the like

Exhort.

like attempts. *Barnabas* fayled herein, it concerned him to haue examined *Peters* fact, which might easily haue beene discerned to be a foule dissimulation, or euer he had followed his practice. *Gal.* 2. 13. Try all things, and hold fast nothing but that which is good.

The fift and last thing proposed to be handled, is the bond of *Conscience*, which sets it aworke, and tyes it, so that it cannot doe otherwise then it doth. Now this bond is two-fold, 1. Absolute, which directly, and for it selfe bindes to obseruance. 2. Relatiue, which of it selfe hath not this binding power, but is such a thing to the obseruance, wherof God hath tyed our *Conscience*. Also I call it *Relatiue*, for that it bindes not alwayes, but when the respects, to which it hath Relation, are of force.

1. Absolute bond is twofold, 1. God, who is the onely Lord in

in the hearts of men: *Cæſar* may exact tribute of men; and Kings rule their ſubiects after their owne pleaſure, yet in all their commandes, they are to meddle with the outward man, wherein if a man be conformable, the law inquires not with what willingneſſe, or ſubiection it be performed; but the Lord principally ſits ouer the *Conſcience*, whoſe conformitie if wanting, he cares not how great our outward ſubiection be. If *Nebuchadnezzar* know no God but his belly, his beaſtly manners ſhall teach what Gods Prophet cannot, that the heauens raigne, euen in the *Conſciences* of men. *Dan.* 4 35.

2. Gods Word, which being nothing, but the diuine will manifeſted in writing, doth directly binde the hearts of men to obedience, and therefore vſes no eloquence to perſwade obedience, but comes in the authoritie of the Lord; Thus ſayth the

Lord: nor yet giues the ſinner any time of demurre, but forthwith denounce the curſe with all ſeueritie; the authoritie of the word is greater then an Angels voyce, of equall command to Gods audible, and immediate voyce; and of greater perſpicuitie, and certaintie to vs. 2 *Pet.* 2. 19. Beſides, inſpiration its both written and ſealed.

Let not any wonder, why I make God and his Word two diſtinct binders; ſometimes the Lord commandes things not onely diuerſe, but contrary to his word; it being our Rule, not his.

2 *Relatiue bond*, is threefold. 1. *The iudiciall Law* once directly binding the *Conſcience* of the *Iewiſh*, and yet is of force to the Chriſtian Church, but not ſimply for it ſelfe, but in ſome reſpects.

1. So farre as it conſents with the Law of nature and Nations, which being of perpetuall equi-

tie,

tie, did bind them before *Moſes* was borne, and yet ſtands good to vs for the direction of our liues, as that in *Leu.* 19. 32. olde age muſt be reuerenced, *Thou ſhalt riſe vp before the hoary head*; which we know to be a mutuall debt to olde age: which the *Lacedemonians* obſerued with great Religion; their *Senate* ariſing at the entrance of an aged man, though their petitioner: according to which practiſe, its vſuall with vs to call the aged men, *Fathers*, and the elder Matrons, *Mothers*: beſides,

2. It bindes where the reaſon enforcing it, is of perpetuall equity, for while the reaſon ſtands good, the dutie enforced muſt needes binde. *Deut.* 22. 21. Strangers muſt not be vexed, and the reaſon is, your ſelues were ſtrangers; and the Law of Retalion, requires vs to returne loue for loue; yet this rule holds onely in reaſons of this nature,

to wit, peculiar to the Law they confirme; for we finde that reason, *Be ye holy as I am holy*, is brought to ratifie both Morall and Ceremoniall obedience.

3. Its alſo of force, where it ſerues mainely and ſolely the maintenance of ſome of the morall precepts, which being written with the finger of God, are of perpetuall obedince. *Deut.* 22. 22. Adultery was to be puniſhed with death, otherwiſe the ſeauenth Cõmandement would be of ſmall credite, being ſo ſtrongly confronted. Luſt of all other vices raigning principally in the hearts of men: Beſides, ſocietie, and the puritie of poſteritie, could not otherwiſe continue amongſt men, which is well obſerued by Diuines, to be the reaſon why Adultery is named, vnder it all vncleaneneſſe being forbidden, when yet other violations are more hainous, as Sodomy, and beaſtialitie; neuertheleſſe,

leſſe, theſe ſinnes doe not ſo directly fight againſt ſocietie, which the Law mainely reſpects.

2. *Humane lawes* alſo are another *Relatiue bond*, yet onely by vertue of the Lords tye, who hath inioyned vs obedience to euery ordinance of man. 1 *Pet.* 2. 13. *Let euery ſoule be ſubiect to the higher powers.* Rom. 13. 1. *And that for Conſcience ſake.* Subordination of perſons, and offices, being meerely neceſſary, both in Church and Common-wealth. Now obedience is two-fold, 1. *Actiue*, when we doe the thing commanded; or 2. *Paſſiue*, when we ſubmit to the penaltie inflicted; the one of theſe is euer neceſſary, or elſe the authoritie, which is Gods ordinance, is contemned; the former vndue: when

1. It commands things *Impoſſible*; as the *Popiſh Continency*: our good God doth ſo farre compaſſionate humane frailtie, as that he

he neuer commands *Impoſſibilities*: and if mens Lawes doe, *Conſcience* will not ſtoope, but fruſtrates them as nullities. *Mat.* 19. 11. 12. Some are vnable to receiue the Rules of *continency*, are ſo ſtrongly diſpoſed to matrimoniall offices, that no induſtry, or Chriſtian endeuour, can coole their naturall heate.

2. When mans Law croſſes the direct command of the *Lord*, wherein the *Conſcience* is free, ſeing the Lord neuer commands two contraries at the ſame time, & occaſion: the *Phariſies* taught, that by offering a gift to their treaſury *Corbans*, men were freed from *morall obedience* to, and ſuſtenance of their parents, *Mat.* 7. 11. Noble therefore was the Reſolution of the Apoſtles, *Act.* 5. 29 *Whether it be right to obey God rather then you, iudge ye.*

3. When it infringes *Chriſtian libertie*, which the Lord hath purchaſed by his owne bloud, and

and as a ſpeciall Royaltie committed to the Church. 1 *Cor.* 7. 24. Now here a pertinent diſtinction is to be obſerued, there *is a libertie to vſe*, and the *vſe of that libertie*, which differ as much as meat dreſſed, and the eating of it: the former is a libertie bequeathed of Chriſt, and is therefore inuiolable by mans law; but the ſecond being the improouement of that grant, may be reſtrained without impeachment of the former: where 1. the reaſon of the Reſtraint is ciuill, reſpecting profit, and order: 2. Where the doctrine concerning *Adiaphorals* is pure, and incorrupt, according to which the Legall reſtraint is to be interpreted; as in our *Lenton* faſt, the reſpect is *Ciuill*, the breed of cattell, and maintenance of Trades, and our doctrine teaching no holineſſe of times, no impuritie of meates; both which being wanting in the *Popiſh* obſeruation,

on, it becomes an offence to the *Conſcience*.

4. When *humane lawes* command things, though *indifferent* in nature, yet *ſuperſtitious* in vſe, as hauing in them an Opinion;

1. Of Neceſſitie, as if neither Religion, nor the being of a church could conſiſt without ſuch obſeruances, as are left arbitrary by *Chriſt*, the *great Doctor in his Church*, who hath made ſufficient prouiſion for the ordering thereof.

2. Of Merit, as if hereby wee ſhould deſerue ought at the hand of God, which yet is denied our morall obedience, in that the holieſt of vs can giue nothing to God, of *adequate* nature to his grace and crowne; ſuch are the *Romiſh croſſings*, with the retinue of other their ſuperſtitions.

3. Of holineſſe, as if meates did commend vs to God, or the obſeruers of ſuch Rites, the onely holy men, and acceptable to God

God. Thus the *Phariſies* placed Religion in waſhings, and iudged themſelues otherwiſe vncleane; and the *Councell of Trent* curſes al ſuch as omit their traſh, as ſeuerely as any other crimes.

4. Of perfection, as if Gods worſhip were bettered by mans deuices, or no Church compleat without ſuch forms, as pleaſe the palates of ſome ſuperſtitious perſons. The Apoſtle ſhews, that he which obſerues a day to the Lord, or he that obſerues it not at all, may both haue equall acceptance with God. Many contentions haue beene twixt the *Greeke* and *Latine Churches*, about the obſeruation of *Eaſter*, and ſuch like things, with ſuch heate, as if no other Church could be Chriſts ſpouſe, without their obſeruations.

3 The third *Relatiue bond* is our voluntary oathes, vowes, and promiſes, which build not for themſelues directly, but partly

ly for that the Lord hath bound the heart to truth and Iuſtice, and partly in that man vpon good conſideration hath aſſumed a taske to himſelfe, whoſe will was formerly free herein, *Pro.* 20. 25.

It is a ſnare for a man after a vow to make inquiry, if we haue vowed it is to late to ſay, did I well? or ſhould I doe it? Seeing Conſcience bindes vs euen where we dealt vnaduiſedly in our couenant making, yet this binder admits of ſome limitation, as

Firſt, where the perſon vowing or promiſing, hath not power ouer his owne head, nor yet commiſſion from ſuch as haue, no man can giue that hee hath not: a Wife, Child, or Seruant may not vow vnleſſe they haue firſt, an expreſſe or implicit conſent from their head, in whoſe power it is to diſanull the vowes they make, *Num.* 30. 5. 12.

12. ſecondly, except their vowes be of that nature, that they nothing concerne humane Relation: *I haue ſworne to keepe thy righteous Iudgements*; ſo they that vow more Chriſtian care in ſuch omiſſions wherein they haue beene formerly faulty, or to watch their heart more narrowly then formerly, therein fixing a double pale to their inordinate affections, doe well: and no Parent can diſpence with this vow, ſince none but Chriſt is our head in matter of Religion.

2 Except the promiſe be of impoſſibles, which diuine authoritie confirmes not, which bindes not to accompliſhment, but contrition for our raſhneſſe, in enſnaring our owne ſoules; thus the vow of ſingle life, is impoſſible without impuritie of heart, and life, to them whom God hath fitted to marriage duties: This was *Luthers* caſe ſo much

much obiected to the diſgrace of our faith, *Vowes are Relatiue bonds*, and bind not beſides Gods equitie, ſo that after information of his Conſcience (ſo that he did it not grudgingly) and his peace made with God for his former folly in vowing, hee might lawfully violate that vow, which was bred of the *excrements of Superſtition, and an erroneous conſcience.*

3 Vnleſſe the thing vowed be *morally euill*, repentance not performance is due to ſuch raſhnes: thus ſinned *Ieſabell* in vowing *Eliahs* death: thus alſo thoſe fortie, who bound themſelues vnder a great curſe to kill *Paul*, both which were diſappointed of their deuilliſh intendements: Herein *Herod* might haue done better to haue broken his raſh oath, as *Dauid* did concerning the ſlaughter of *Nabals* houſehold, 1 *Sam.* 25.22.

Ob. To this two places of Scripture

ture, are obiected 1 *Sam.* 14. 24. and *Ioſu.* 9. 15. *Saul* made an vnlawfull vow and yet muſt keep it; and *Ioſuah* & the Elders of the people ſwearing to the *Gibeonites* vnlawfully, muſt not breake their league, but for anſwere.

Firſt, theſe vowes were to bee kept, not for the binding nature thereof, but in iudgement to the votaries: *Saul* ſhall be driuen by the guilt of his owne ſonne, to ſee his raſhnes in vowing, and the Elders ſhall ſmart for their prepoſterous dealing, and learn hereafter in doubtfull caſe to inquire of the Lord. *Anſ.*

2 Beſides theſe things were euill, yet not ſimply, but as being afflictions, and inconueniences to the ſtate, which wiſe Gouernours ought to preuent, how euer that permiſſion of the *Gibeonites* was by a ſpeciall prouidence of the Lord, that none of his people might be put to ſuch

ſuch baſe offices, as drawers of water, and bearers of wood were, *Ioſu.* 9. 21.

4 Vnleſſe the Lord by a ſpeciall prouidence diſanull our vowes, by the interpoſition of ſome weightier conſideration then the vow it ſelfe is, before the time of accompliſhment be expired: *Eleazar Aarons* ſonne, promiſes marriage to a diuorced woman, and in the interim of the nuptials, his two brethren are ſlaine by Gods Immediate hand, and he by a diuine neceſſity called to the office of the High Prieſt, who by a ſpeciall law was forbidden marriage in this nature, ſo that now his former vow was out of date, 2 *Sam.* 29. 1. *Dauid* ſweares to keepe the head of the King his maſter, to whom now he was fled, and might doe it to him as a King, though not as an enemy to Gods Church, and therefore might not haue borne armes againſt Gods

Gods people, which the Nobles fearing cauſed his diſmiſſion; but before, *Ziglag* ſhall ſmart for his attempt againſt Gods people.

The conſideration of this *bond* both *abſolute* and *relatiue*, may informe vs how to vnderſtand the Couenant of God, that it is but one and that of grace, the Conſcience of man fallne, being freed from the purchaſe of his owne ſaluation, by any act of obedience by him to be performed: ſo that a *Couenant of works*, as a Rule of bleſſednelſe to man fallne, is denied of the Conſcience rightly informed: but in that this truth hath beene ſubiect to miſtake through miſconſtruction of the word, let vs a little cleare it by reaſon: *Vſe.* 1 *Infor.*

To what couenant the Ceremonies appertaine, to that doth the Morall Law, or X Commandements pertaine: but to the couenant of Grace, the Ceremonies appertaine, 1

pertaine, Ergo: For the first, the Law in *Synai* was but one, the Arke is called the Arke of the Couenant of the Lord: and the Tables, called the Tables of the Couenant of the Lord: For the second, the Ceremonies they tipifie and point to (as with the finger) the *Messiah the substance of them.*

2 Where there is a confusion of duties, there is no distinction of Couenants, but twixt the Law and the Gospell, there is a confusion of duties, *ergo*: for the first, Duties being mans restipulation, doe mainely tend to the essence of the Couenant indented: For the second, the Gospell requires perfectiō of obedience as well as the Law: *Be ye perfect as my heauenly Father is perfect: Finally, Brethren be perfect, and perfecting holinesse.* 2 Cor. 7. 1. So also the Law requires faith in all reuealed truthes, and so in the promise of the *Messiah*; also repentance

repentance from dead workes, neither of which can ſtand with the Couenant of workes.

That which was to continue in and after the *Meſſiah*, euen during the Couenant of grace, was no Couenant of works, but the Morall Law was to continue with the *Meſſiah*, and during the Couenant of grace, *ergo*: for the firſt, had there beene a diſtinction of Couenants, there muſt muſt needes be a yeeldance by the one, and a ſucceſſion of the other, as we ſee in the Ceremonies, Sacraments, and Prieſthood of *Moſes*: for the ſecond, It is called the Morall Law, *a Morando*, being of perpetuall vſe to the Church in all ages. 3

Where the old Couenant is faultleſſe, there is no *Antiquation* of it, nor *Surrogation* of another: but the Couenant of grace was faultleſſe in the dayes of *Moſes*, *Ergo*: for the firſt, it is the Apoſtles argument againſt the Ceremonies, 4

Ceremonies, *Heb.* 8. *vlt.* For the ſecond, the duties of the Couenant of grace, were poſſible to *man fulne*, and the price of Redemption, of ſufficient efficacy and merit.

5 Where there hath beene one ſubſtance of Religion vnder diuerſe Adminiſtrations, there hath not beene two diſtinct Couenants: But to man fallen, there hath beene one ſubſtance of Religion vnder diuerſe adminiſtration, *Ergo*: the firſt is plain, ſith circumſtances, doe not make a reall difference, as honors, riches, or apparell to a man: for the ſecond, the ſame was the way of ſaluation to *Abell*, *Abraham*, *Paul*, *&c.* Heb. 9. 15. and 13. 8.

6 Diuerſe foule and inſufferable conſequences follow vpon the teaching a Couenant of workes.

1 That the rule of iuſtification is not one.

2 That

2. That the Lord deliuered a Rule of juſtification, by which no man euer was juſtified.

3. That the Lord deliuered a Rule of bleſſednesſe, impoſſible to the obſeruers, euen through grace; ſanctification not perfect at once, nor here below.

4. That we may pray for abilitie of grace, to juſtifie our ſelues, which is contrary both to the ſecond and fifth Petition in our Lords prayer.

Vnto theſe Reaſons, adde

1. The *Law promiſes mercy in Chriſt.* Deut. 7. 12.

2. The Law in mount *Sinai* was neuer a foote till *Moſes*, *Deut* 5. 3. *Ergo*, cannot be a Couenant of workes, but an adumbration of the Couenant of grace.

3. The Law preaches faith in Chriſt, as well as the Goſpell. *Rom.* 10. 6. 7. 8.

4. The Law was giuen in the hands of a Mediator, which pro-

perly, and without abſurditie, agrees with Chriſt, *Gal.* 3. 19. and improperly onely vnto *Moſes*.

5. The Law was giuen 430. yeares after the Couenant of faith in *Chriſt* to *Abraham*. *Gal.* 3. 17.

6. The ſpeciall vſe of the Law is to reueale ſinne, *ergo*, not to iuſtifie the ſinner. *Rom.* 3. 20. and 7. 13.

7. Was not made for the righteous ſpecially, *ergo*, not to iuſtifie them therein. 1 *Tim.* 1. 9.

8. The righteouſneſſe of the Law, was a ſtumbling blocke to the *Iewes*, not onely for that they will not keepe it as, *Rom.* 8. 3. but alſo for that it kept them from the righteouſneſſe of God, *Rom.* 9 30. 31. 32.

Yet here ſome may ſeeme to obiect;

1. The tenor of a Couenant of workes, *Doe this and liue*; to which alſo may be oppoſed the tenor

tenor of the Couenant of grace in the Law, *I am the Lord thy God, thou my people.* Againe, the meaning is, obſerue this Couenant and liue; part whereof reſpectes *Chriſt our Lord*: any other Interpretation makes as wel, for the ſufficiency of the worke done after a Couenant of works. 2. But ſome may reply, the Apoſtle ſeemes to intimate an *Antitheſis*, or at leaſt, diſtinction of Couenants. *Rom.* 10.5.6. True he ſeemes, but doth not, for hauing laid downe his principall Concluſion in the fourth verſe, that *Chriſt is the end* (ſcope, not Complement) *of the Law to the beleeuer*, he *Proleptically* preuents their Obiection, bringing *Moſes* to Croſſe-whet their ſiniſter Interpretation, ſo that they muſt needes goe themſelues on one of theſe *abſurdities*; either that they miſtooke theſe words, *Doe this and liue*, or elſe that *Moſes* was vnlike himſelfe, preſſing

a Law of workes in one place, a Law of faith in another.

3. Some also seeme to obiect the Apostles mention of a first and second Couenant, out of the Prophets. *Heb.* 9. 1. & 8. 6. True, he doth, but in a diuerse sense, his first and olde Couenant was, the shadowes typifying Christ, his new and better, Christ in open vision manifested more clearely, and with a larger dispensation of grace, which is the Apostles scope Conclude we then that *Conscience* is bound to the obseruance of the Couenant of grace, or faith in Christ, and to respect the Law as a Rule of obedience, judge, and reuealer of sinne, and as a scourge of our owne righteousnesse, and instrument of God to lead vs to Christ, not to justifie vs in it selfe. These things may not seeme strange, euery truth is ancient, and publicke, neither haue I first broken the Ice herein, or done

done any thing without the aduice of better heads; I doubt not but others will take occaſion to diſcuſſe this difference more accurately, more fully.

2. How requiſite it is, that Chriſtians ſhould be acquainted with Caſe-diuinitie, ſeing *Conſcience* is bound, whether wee know it or no. Were we ſureties for a debt, wee would informe our ſelues of the ſumme, the time, and place of payment; and ſhall we be ſo ignorant of the debt of obedience we owe to God, eſpecially, it concerning the crowne of glory, & the debt far leſſe then might be exacted of vs? What Art is there ſo meane, but it hath a *Myſtery* in it, which is learned onely by practice therein? And what worke is there worth a Chriſtian endeuour, wherein there needes not great knowledge, for the right carriage thereof? How diligent then ſhould we be, leaſt

our good workes be miſcarried; ſome Rules are to be obſerued concerning the obiect of our obedience, *Gods commandement*, ſeing it neuer bindes beſides its owne *equitie*.

1. Euery particular Commandement binds beſides or againſt the generall, it being indeede a ſecret *Implication* in the generall, vnleſſe I command thee the contrary. Thus the *Iſraelites* might purloyne, and cheate the *Egyptians*, contrary to the Law, *Thou ſhalt not ſteale*; and that man that refuſed to ſmite the Prophet, being cald thereto by a *particular iniunction* againſt the generall, was therefore ſlaine of a Lyon, 1 *King.* 22. 35.

2. Two duties neuer meete; duties they may be diſtinctly conſidered, but as they concur, both calling for obſeruance at the ſame inſtant, they are not duties, the one of them yeelds; and the execution of the yeelding dutie

dutie for the preſent, hath reaſon of an offence. The *Leuite* ſeing the wounded man, might haue beene at a greater ſtand, whether he was to abſtaine a legall pollution, or ſhew mercy to his brother in miſery; and indeed his legall ſtrictnelle, otherwiſe a dutie, here was a vice, ſo that, that Rule, which ſome Diuines haue, that *Negatiues* alwayes bind, intends not, that they are of an *indiſpenſable* nature, but that euery particular inſtance of time, is to be obſerued for their obedience, while and where they ſtand of force.

3. The more and the more weightie reſpects, ſway our performance in a caſe of oppoſition: all the duties of the firſt Table take place of thoſe in the ſecond, prouided that there be an equall *oppoſition*; and ſo alſo each Commandement preuailes before any that follow after it, in the ſame reſpects compared. Thus, Atheiſme

me is the highest breach, and Idolatry greater then Murther; and faith in the true God, to be performed before obedience to our parents, or subiection to our Magistrates; yea, the duties of each Commandement are to be scanned by this Rule: obedience to Magistrates, takes place of obedience to parents; subiection to parents, swayes subiection to Maisters, all other things being equall.

4 Such Commandements as are of particular equitie, are dispensable by vs in a case of superiour equitie to that vpon which they were first grounded. The consecrate Bread must not be conuerted to any common vse, yet it selfe became in nature common bread for the sustenance of *Dauids* life. 1 *Sam.* 21. 5. a farre superior cause to any ceremonial equitie. Againe, the *Gentiles* might not obserue any *Iewish* Ceremonies, least hereby they

should

ſhould harden the *Iewes* in their worſhips, now antiquated; yet if it may appeare that the Circumciſion of *Timothy*, may be an occaſion of the bringing in of many weake *Iewes*, that former bond ceaſes, *Act.* 16. 3. This he did as a *Gentile*, in that for a *Iew* to be Circumciſed, was no yeeldance; and thoſe words, they all knew his father was a *Greeke*, demonſtrate, he went in eſtimation of a *Gentile*, according to the Law of Nations, following his fathers right.

5. Whenſoeuer the equitie of any Commandement ceaſes, the Law it ſelfe expires; as, the *Councell of Ieruſalem* forbid the *Gentiles*, the *eating of blood, and things ſtrangled*, becauſe of the cohabitation of the *Iewes*, who were to be forborne while the Temple ſtood, and vntill that generation were dead, which ſometimes ſaw the Ceremonies of force; for theſe had ſome occaſion of

ſtumbling at the Law of their annihillation, and ſo did beare the repute of weake brethren; but when the perfect age was expired, and the equitie of that reſtraint ceaſing, the Law it ſelfe periſhed with the vſe, and therefore doth not bind vs *Gentiles* to the like obſeruation, *Act.* 15. 20. 21. And in this caſe there needs not, as in the former, any ſuperior reaſon, the ground-worke and ſtructure falling both together.

3 Infor. A third thing we are informed in from the bond of *Conſcience* is, what a Labyrinth ſin brings wicked men into, they are bound to beleeue euery title, and iot of the Word, euen thoſe curſes and cenſures, as make directly for their owne condemnation, which yet if they deny to doe, this their refuſall to credit the Lord, is damnable, had they no other ſinnes. 2 *Theſ.* 2. 12.

Likewiſe

Likewiſe, in caſe of ſinfull vowes, they incurre the high diſpleaſure of God, by obſeruing of their promiſes, and by breach of them they gore themſelues vpon the Pikes of an accuſing *Conſcience*. Let others deeme what they pleaſe, concerning the content they finde in ſinne; we know it an euill and bitter thing, and will proue ſo to them, when the bottome of the bagge is ſhaken vp. But alas I charme a deafe Adder, they will not heare the newes of their owne miſery. *Ier.* 4. 19.

Exhort.

The vſes further that ariſe from *Conſcience* bond, are of exhortation:

1. Whatſoeuer we doe, let vs doe it in reference to God, ſeing he is the onely commander of our *Conſciences*; euen thoſe Relatiue bonds we haue heard of, haue their dependance of the Lord, from whom they receiue their binding nature; ſo then though

though we immediately obey man, and performe ciuill offices to them, yet by doing it for *Conscience* of God, thereby our ciuill imployments become good workes, and we maintaine our walke with God, euen there, where he seemes farthest from his creature. What though our callings are diuerse from Religion, and we tyed to attendance on our callings? Yet may we by this heauenly mindednesse, as freely converse with God, as if we attended daily about his immediate worship, in that we behold him in his workes, and doe all things in reference to him that is *inuisible*. Col. 3. 23.

2. It exhorts to encourage our hearts against the frownes of the world, that we incurre by the keeping of a good *Conscience*, seing we are not our owne masters herein, but are bound to doe what we doe, which is a sufficient plea. A seruant after the ar-

arreſting of his Maiſters debtor, pleades, he is a ſeruant, and muſt obey, and would haue beene as ready to haue brought an acquittance as an arreſt, had he beene at his owne choyce; who can be offended after ſuch an *Apologie?* Thus it fares with Chriſtians, we are indebted to the Lord, for much more zeale then euer we can performe, and may not omit our ſtrictneſſe herein, vnleſſe we meane to goe to hell for company. Is there not a Iudge, a Reward, and a day of Reckoning, wherein equitie onely will take place? Why ſhould we then giue way to ſuch baſe feares, ſeeing we haue an euidence in the *Conſcience* of our oppoſers themſelues. *Act.* 4 16.

CHAP.

CHAPTER III.

1. *Some haue attained quiet and inoffenſiue Conſciences.*
2. *The meanes whereby it is attained.*
3. *Of the created goodneſſe of Conſcience, in the ſtate of mans integritie, and of the acquired goodneſſe thereof, ſince the fall of man, being two-fold; with the Vſes thence ariſing.*

THVS much concerning the facultie of *Conſcience*; which was the firſt thing propoſed, from *Paules* inoffenſiue Conſcience; the ſecond point obſeruable: is that,

Doct.

Some haue attained quiet and inoffenſiue Conſciences. Which *Paul* not onely here, but elſe-

where

where obſerues, 1 *Cor.* 4. 4. *I know nothing by my ſelfe, yet am I not therby iuſtified*; which defence the inſolency of his aduerſaries occaſions him to make, and that he ſaith is from the witneſſe of his *Conſcience*, wherewith he had a ſweet peace, though with theſe his accuſers, nothing but broyls: 1 *Ioh.* 3. 21. *If our Conſciences condemne vs not, then haue we confidence to God-ward.* It ſeemes then that there are ſome, whoſe *Conſciences* doe excuſe them, miniſtring boldnes in the preſence of God.

Reaſ. 1. Some haue applyed the blood of Chriſt, which only can purge the Conſcience from the impurity of dead workes, this is indeede that ſoueraigne bath, efficacious to waſh the filthines of ſinne, be it in graine, and of a crimſon dye, which though it be precious, yet not ſo rare, that none can attaine it: It is a fountaine not ſealed, but ſet open,

not

not onely to the ſtrong, but alſo weake Chriſtian, euen to euery ſpirituall purchaſer, *Zach* 13. 1.

Secondly, ſome haue the righteouſnes of Chriſt imputed to them, whereby they are diſcharged of the debt of ſinne: all handwritings of accuſations being cancelled; they are eſteemed, holy, and vnblameable in the ſight of God, ſo that Conſcience being the Lords Deputy, muſt needes haue its mouth ſtopped, the Lord himſelfe hauing ſealed vs an acquittance of the debt of ſinne, and receiued vs into grace, *Rom.* 5. 1. *When wee are iuſtified by Chriſt, peace with God followes as a neceſſary effect*, and by conſequence a freedome from further annoyance by his Bayleife errand Conſcience.

3 Some by diligence in Chriſtian watchfulnes, haue maintained their couenant with God, the ſtaines of *concupiſcence* are ſuppreſſed in them, that if Conſci-

ence were apt to picke quarrels, it ſhould yet find no matter of iuſt exception, poſſible it is to walke blamelefly, and to be free from ſinning in reſpect of deſire, delight, & liking, whereto who euer can attaine, the Scripture is ſo plaine for comfort to ſuch, that their Conſciences can haue no face to intercept their peace. Thus *Iob* being conſcious of his owne innocency, will not depart from ſo good a cauſe, notwithſtanding all the ſophiſtry of his three friendes, *Iob.27.5.6.*

4 Some are carefull to renue the tenure of their peace, and after their ſlips to flie to the court of Requeſts, where hauing ſued out their peace, they poſſeſſe a ſweete quiet in their hearts, ſo that though Conſcience may admoniſh, and more gently ſmite, yet its terrors, and cenſure of condemnation is preuented; meane while their ſoules feaſt in much inward aſſurance, and

content,

content, 1 *Sam.* 24.5.

For the illuſtration of this goodnes of Conſcience, it is requiſite we conſider firſt, the created goodnes it poſſeſſed in the ſtate of *Integritie*. Secondly, its acquired goodnes ſince the fall, wherein as in a glaſſe wee may ſee this goodnes in hand: Concerning the created goodnes, we haue the leſſe to ſay, the ſtate of our pure naturals, being ſparingly handled in the Scripture, yet what wee may by good conſequence deduct, is of ſpeciall vſe.

Conſcience being the Lords Pilot, was the moſt eminent power in man, and therefore its priuiledges are moſt excellent of all the reſt, as

1 *Originall righteouſnes*, whereby it was free from all error, & impuritie; now *Conſcience* being depraued by ſinne, cals euill good, and good euill, and is eaſily miſtaken as other earthly Iudges,

Iudges, but then it being a direct rule, did iudge it ſelfe, and that which was crooked: when the Tempter came to entice *Eue*; he firſt queſtions the equitie of Gods command, the very root of their obedience, whereto through the benefit of a good *Conſcience*, ſhee makes a moſt holy anſwere: True it is, God hath forbidden vs the eating of this tree, whom willing to obey, we haue made our ſenſes, as well as reaſon obſeruant of the very place of ſituation, *Gen.* 3.3. had her after carriage bene anſwerable, ſhe had not ſo foulely fallne, nor we with her,

2 It diſcerned the nature of each created good, which being created out of the maſſe, or preexiſtent matter, was made ſubiect to man, true it is that the nature of Angels, and the higheſt Heauens, being formed immediately of nothing, were not propoſed to his diſquiſition, other

things

things he knew diſtinctly, with their ſeuerall both natures, and cauſes: when the Lord brought the creatures before *Adam* to be named, he impoſed names according to their natures, which God himſelfe approued, *Gen.* 2. 19. and wee ſee *Eue* when ſhee inclined to the Tempters motion, could diſcerne that the tree was deſireable, a rare fruit, and like to make one wiſe, *Gen.* 2. 15.

3. It was the ſuperiour faculty, to it, Will and Affections were voluntarily ſubiect, that order of working, which the moſt wiſe *Potter* had ſet in our fraile nature, was then preſerued entire: Iudgement did firſt determine of the cauſe good, or euill, as it was preſented to the mind of man by the outward ſenſes, (the ſoules puruoyers) then Will and Affections chuſe the obiect Good, determined ſo to be by the Iudgement, where-

as

as now affections are vſually leaders, & *conſcience* is borne down the ſtreame of vnruly paſſions, but till man rebelled againſt his maker, there was no ſuch vproare in his affections.

4 It, as a ſweet Monitor, did freely excite vs vnto good duties, ſo that man needed not ſuch ſpurres and motiues, as now proue all to little to enforce obedience, I read of one who ſetting himſelfe to meditation, was ſome houres or euer hee could baniſh diſtractiue thoughts; but in *Adams* hart there was no ſuch diſtemper, when the Lord brought *Eue* to *Adam*, he needed not ſchoole with ſuch like preface, I haue prepared an helpe fitt for thee, take her and vſe her as thy ſelfe; for hee had a liuely *conſcience* in his boſome, that had informed him of theſe things aforehand, whereupon hee concludes who ſhee was, and why created, *Gen.* 2, 23.

5 It

5 It was mans Iudge, readily diſpoſed to execute all the offices of a Iudge, when ſoeuer occaſion was offered; the office of a Iudge, we ſee, is to approue for well doing, *Rom.* 13. 3. 4. as well as to terrifie for euill, and what though *conſcience* did not accuſe at all in the ſtate of Innocency, was it for that it could not? nay rather for that there was no cauſe, man being innocent to God-ward: but what did it when man had ſtrayed from the rule of obedience? what was it that told man that hee was naked? or what driue him to the thickets to hide himſelfe, if not the terrors of an accuſing *Conſcience*?

6 It did familiarly conuerſe with God, without feare or amazednes, as two friendes walke and talke together: ſtrange it was that the ſplendor of Gods Maieſtie, did not ſo dazell the eyes of Reaſon, that ſuch heauenly

uenly extaſies, ſhould depriue him of all ſenſe; ſeing we reade, that *Manoah* and his wife, beholding but an Angel, *Iudg.* 13. 13. forthwith concluded, they ſhould die; ſuch was the Maieſtie of his perſon. The like diſtraction we reade of, at the *Promulgation* of the Law, the people hearing the terrible thunder, were ſo confounded, that *Moſes* muſt be their Agent, and is therefore addreſſed by them to the Lord; yet here man conuerſed with his God, without any ſuch diſtempers: ſinne was the cauſe to vs, both of feare and ſhame.

The vſes ariſing from the created goodneſſe of the *Conſcience*, are onely for our Information:

1. Of the Excellent eſtate wherein we were firſt created, hauing not onely many precious faculties, but alſo rectitude and order: Order, whereby each power

power was ſubordinate to other, and all ſubſeruient to the good of the whole. Rectitude, whereby each of them did execute its proper office righteouſly, without diſtemper. The Conſcience was then free from error, ſcruple, benummednes, and outrage; the will voyd of that violence, peruerſeneſſe, and rebellion, which now aſſailes it; the affections and appetites freed from ſenſualitie, inconſtancy, and exceſſe. Nothing could be deſired, to make man more perfect then he was: *This haue I found*, ſayth the Wiſe-man, *God made man righteous, but we haue ſought out many inuentions.* Eccl. 7. verſe laſt.

2. It informes vs alſo, what a filthy ſoyling thing ſinne is, defiling the whole nature of man; the Mind and Conſcience haue had a deepe ſhare in this contagion: there is neither perſon, nor place, (the holy Angels,

and their manſions excepted) but haue felt to their ſmart, the truth of this Concluſion. The ſpirit of God ſeemes ſtraitned, how to find out fit tearmes to diſcipher this contagion, calling it *filthy ragges*. Iſa. 64. 6. *The ſcumme of a pot*, Ezek. 24. 6. *The blood of natiuitie*. Ezek. 16. 6. *Dogs vomit*, 2 Pet. 2. laſt. *Rottennoſſe*, Eph 4. 22. 29. And *vncleanenеſſe*, Zach. 13. 1. *Our fathers haue eaten ſowre grapes, and our teeth are ſet on edge*. The ſame diuine iuſtice, that propagared *Gehezies Leproſie* to his poſteritie, hath alſo brought ſuch a curſe on naturall generatiō, that as ſoone as he is a perſon, he becomes moſt filthy and abhominable in Gods ſight.

3. It informes vs of the happineſſe wee ſhall enioy, when Gods image ſhall be compleate in vs, and we partakers of the immediate viſion of God. *Adam* in the ſtate of Innocency, had

but

but the grace of Creation, yet we heare of the excellency of one faculcie onely, whereby he was enabled feareleſly to conuerſe with God. What thinke wee will be our bleſſedneſſe, when to this created perfection, and that in equall degree, there ſhall be added the grace of *Redemption*, our nature aſſumed vnto God, and we more nearely vnited then *Adam* euer was, or could be. This I ſpeake, not to vilifie the happineſſe of that earthly Paradiſe, wherein was ſealed eternall happineſſe, vpon condition of obedience. The *tree of life*, was ſo called, either for ſome naturall vertue it had to beſtow life, or elſe as a ſigne and Sacrament thereof. 1. If as hauing a naturall vigor, to viuifie and quicken, it had beene God, ſeing nothing but God hath naturally power of life and death. 2. God needed not haue breathed into man that breath of

life, but onely haue put one of those Apples into his mouth. 3. It was so a tree of life, as the forbidden fruit grew on the *tree of knowledge*; but it was not naturally, a fruit bestowing knowledge notionall, and by the causes, but onely by accident; man by experience finding the good of obedience, and euill of disobedience: *it remaines then that it was a tree of life by diuine dispensation*; a cause by councell, not nature, and therefore must seale spirituall grace, euen all the benefits of the Couenant, *I will be thy God, and thou shalt be my people.* Man had happinesse sealed then: but in the state of glory, all these Sacraments, which are but supplements of humane infirmitie, shall expire in immediate vision of God in Christ. 1 *Cor.* 2. 9.

Hitherto of the created goodnesse of the *Conscience.* The acquired goodnesse, in respect of the

the degrees, is diſtinguiſhed into 1. *Inchoate*, and 2. *conſummate*; the one we inioy here in the *way*, the other in our *Country*; when *mortalitie* ſhall be ſwallowed vp of *victory*. Concerning *the goodneſſe Inchoate*, being our ſpeciall ſubiect, we are to obſerue fiue things.

1. The meanes.
2. Properties.
3. Difference.
4. Effects.
5. The Rules of preſeruation.

1. The meanes are two fold. Meanes.

1. Adiutory, preparing, and helping forward this puritie.

Or 2. Effectuall, which ſtrike the ſtroake, and indeede ſtampe the impreſſion of grace vpon it.

The Adiutory meanes are theſe: Helping.

1. Education, is a ſpeciall helpe, not onely to procure common ciuilitie, but much

furthers the happineſſe of this, and hopes of a better life; which hath moued ſome to ſay, that *Education* differences man from man, as much as Reaſon diſtinguiſhes him from a bruite beaſt. Now this Education of youth, hath three members.

1. Common reſtraint of youth from following their ſwing in youthfull luſtes, in their Ales, greenes, and May-games, wherein, beſides the diſhonor to God, and wound of *Conſcience*, they oft with *Dinah*, blemiſh their names, with no leſſe then the loſſe of their honeſtie; is there not a bundle of folly in the heart of youth, which by ſeaſonable Reſtraint muſt be ſuppreſſed? What got *Danid*, by his cockering of his *Adonijah*, were not his life, and kingdome in hazard by his inſolency? But eſpecially his white ſonne *Abſolon*, ſo faire a youth, the cold winde might not blow vpon him. But what thanke

thanke he had returned, let his mōſtrous crueltie, againſt a more then tender *Father* witneſſe. To ſay nothing of *Elies* ſonnes, Gods diſhonor by them, or their Fathers ſmart for conniuence; Experience at home will witnes, that youth neglected, will abound in vnbridled luſts, and not onely proue the bane of Families, but curſed Incendiaries, to the fayreſt ſtate. 2 *Tim.* 2.22. Pro.29.15.

2. Inſtruction in the knowledge of *Arts*, both *Liberall* and *Mechanicall*; by the one, the judgement is informed in what is mainely good, or euill; by the other, the perſon is exerciſed in ſome wholeſome labour, ſeruing the common good. Hence ariſes that commendable practiſe of Inſtructors of youth, to teach them ſuch Authors, as direct them both in the knowledge of tongues, and Arts; as alſo to furniſh them with ſuch morall obſeruations, as may further the

ordering of their whole liues. In the Precepts of which nature, ſome of the Philoſophers haue excelled, as *Plato*, *Seneca*, *Cicero*; of whom, one ſaith, they haue more fully directed vnto ciuilitie and juſtice, then all the large Volumes of the Schoole Diuines, compared together, who indeed conuert all Diuinitie into queſtions, quirkes rather, tying hard knotts, that they may haue the glory of vnknitting them againe: meane while, the Practicall part is neglected.

Pro. 22. 6.

3. *Catechiſing in the Principles of Religion.* Truth it is, we cannot conuert the heart, nor put new qualities into men; yet may we drop ſome knowledge into their mindes, whereby they may get *Conſcience* of good and euill, or elſe be left more inexcuſable. The *Hebrewes*, after long profeſſion, were ſo ignorant of the Word, and through neglect of this dutie ſo vnfit, that the Apoſtle

poſtle could not impart to them ſome things, that might haue been very comfortable, had they bin capable of them; yea, whereas yet they were but babes, they might haue beene ſtrong men, hauing their ſenſes (or Conſcience) exerciſed to diſcerne good and euill. Heb. 5. 11

2. Afflictions are of ſpeciall vſe, to forward this purity in the heart of man, for by ſenſe of ſmart, the ſenſuall part is tamed, and now made pliable to the regenerate. In proſperitie, the ſpirits are ſo pampered, that they mind no further felicitie, and are aduerſe to the very motions of heauenly things, but when they are croſſe whetted, & their edge taken off by ſome affliction, they grow tractable to prayer, hearing, and other Chriſtian duties; which cauſes the *Prophet* to affirme of theſe men, though in the land of vprightneſſe, they will ſinne againſt God, yet when

they are vnder the rod, they will powre out a prayer to God. *Isa.* 26. 10. 15. Our owne experience may witnesse, *the rod and correction, giue wisedome*, sith few are brought to a thorow relish of Religion, till troubles haue taught them a more narrow examination, and a deeper degree of mortification. Hence a voice is ascribed to the Rod, *Heare the rod, and who hath sent it.* Mich. 6. 9. Hence *Correction* is called *Instruction*, which yet is but the effect of it, and that passiuely, as dead pillars doe liuing passengers. *Ier.* 31. 18. 19.

3. Those notions of nature, which are left in vs, doe further our vnderstanding of diuine mysteries; Diuinitie being not contrary, onely diuerse, & transcendent to reason. Hence we see men of education, or learning, as in Cities, are more tractable to the embracement of the truth, then others that follow a priuate

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and Ruſticke life. Something there is in our diuine nature, that may be called light (if the light that is in you be darkeneſſe) which when it meetes with the grace of *ſanctification*, is very vſefull to our Chriſtian perfection. Mans corrupt will being (not like a blocke, or ſtone rather) as a wilde Horſe, turned from God the Rider, which being ouer-awed, becomes as ſeruiceable, as euer it was before oppoſite to God. *Rom.* 2. 27.

4. The laſt helpe is, thoſe common and repreſſing graces, which God vouchſafeth to his very enemies, ſuch as conuiction of judgement, temporary faith, gifts of prayer, and profeſſion. In reſpect whereof, *Saul* is ſayd to haue a new heart giuen him, a change there was indeed from that that was before, not to that he ſhould be. Hence it is, that theſe whited Sepulchers, cannot in outward view, be diſtinguiſhed

ſhed from the Lords Ieſurun, and vpright hearted Chriſtians, ſo neare doth ſemblance repreſent ſubſtance, and ſo farre doth hypocriſie (ſincerities Ape) proceed in the way of Religion, that a man would thinke, they had
17. gotten the true ſtampe of pietie indeed, yet theſe graces do ſerue to inlighten the mind, though the heart be yet contained. *Pſal.* 68. 18. Gifts of grace are beſtowed on the Rebellious, that God might dwell on earth, in his Religion, and worſhippers.

Now concerning the Meanes effectuall, whereby this goodneſſe is conuayed to the ſoules of men; they are,

1. Externall, incurring the ſenſes;

Effectuall. Or 2. Internall, ſpeaking to the *Conſcience.*

For the outward Meanes, they are either,

1. The Word of God, which

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is the Rule of renued *Conſcience*, being the Oracles of God, and the Conduit-pipe of grace and ſaluation; hereby the minde is furniſhed with ſtore of *Principles*, the will made flexible to good, and affections moderated by right reaſon. *Ioh.* 17. 17. *Sanctifie them through thy Word; thy Word is truth:* by this onely the Lord ſpeakes to the *Conſcience.* When *Eliah* was in the Caue, the *Lord paſſing by him, was not in the Thunder, nor lightning, but in the ſtill ſoft voyce*; to ſhew, that he had ſanctified a voyce to be the ordinary meane of comming to his creature, maſtering the ſtrong holds of ſin, & principalities of hel in vs: this is that *Balme* of *Gilead*, ſufficient to refreſh the wearied ſoule. The neglect of this, is the ground of error, both in faith & manners. The acquaintance hereof, is the onely way to laſting peace, both with God and our owne hearts.

1 King 19. 11. 12.

2. The Sacraments of the Lords Inſtitution, which being viſible words, doe repreſent to our ſenſes, the vnutterable myſtery of our ſaluation; by which Chriſt is ſaid to be Crucified before the *Galatians*, his violent death being ſet forth thereby, as familiarly, as if they had beene eye witneſſes of his extreame paſſion; yea, Sacraments haue alſo a cleanſing power, to purge vs of the filth of ſinne, not the Sacramentall thing, or bare Ceremony, but the ſpirituall vſe, applying the inuiſible grace, Chriſts death, and bloudſhed, to the killing of corruption. Tit. 3. 5. Our Apoſtle inſtructing *Titus* in the meanes of ſaluation, amongſt others, mentions Baptiſme, calling it the *waſhing of Regeneration*, for that it both reſembles, and ſeales the ſame vnto vs. The like is the efficacy of the Lords Supper, confirming to, and beſtowing on vs the benefits

nefits of our redemption; Chriſt himſelfe being truely exhibited to the worthy Receiuer. 1 *Cor.* 10. 16.

For the effectuall inward Meanes; they are,

1. The bloud of Chriſt, which is the onely ſalue to the *Conſcience*, burthened with the filth and guilt of ſinne, all other Plaiſters doe but daube with vntempered morter, all other medicines are but as cold water to an aguiſh ſtomacke, making the wound greater. To this purpoſe its recorded in a *French Comedy*, whoſe ſubiect is *Conſcience*, that amongſt other Actors, there comes vpon the ſtage one acting the part of an accuſing, and troubled *Conſcience*, who runnes vp and downe, chafing and bellowing like a wild Bull in a Net, at length falles into the company of ſwaggerers, and playes the Ruffian, ſwearing, and ſwilling with the thickeſt of them, where-

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at *Conſcience* was more enraged, new occaſions of vexation being added, then he runs to the Dice and Tables, but could not ſtay the game outſo furious was he, then gets him into his counting-houſe, amongſt his bils and bonds: yet there he found no caſe, till his friends ſend him to buy a pardon, which hanging about his necke, he comes dancing on the ſtage, but this Ioy was ſoone cooled: at laſt he goes to Chriſt by humble confeſſion, and prayer, and there his former diſquiet was ſo calmed, that he was as meeke as a Lambe. Thus if we goe to the Iles of *Chittim*, we may find witneſſes enough of this truth; perſons of this qualitie, are leaſt ſenſible of *Conſciences* working in them, yet you ſee they grant, that nothing can ſalue the troubled ſoule, but the bloud of Chriſt; whoſe euidence, though not diuine, yet may ſtrike through the ſides of

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vnconſcionable men, one of their owne commending the bloud of Chriſt, whoſe application they vtterly reiect; and yet its not contrary to the Word, acknowledging no other Hyſſop, but the bloud of the *Immaculate Lambe of God.* Heb. 4. 14.

2. The ſpirit of Chriſt, who for the vnſpeakeable ſolace, he miniſters to the troubled ſoule, its witnelled to be that *Comforter*, whoſe ſtill voyce to our *Conſciences*, aſſuring the debt of ſin to be diſcharged, and our perſonall acquittance with God: whence ariſes ſuch vnſpeakeable Ioy, and peace in the heart of a Chriſtian, that his ſoule feaſts in midſt of feares. Beſides, Gods ſpirit is the next and immediate applier of the promiſes of mercy, without which worke we could neuer taſte the ſweetneſſe of thoſe bleſſings, which Chriſt hath purchaſed for vs: the troubled heart writes bitter things againſt

againſt it ſelfe, till the Comforter apply mercy, yea *tis the ſpirits ointment*, whereby ſuch excellent graces, are wrought in vs, wherby we are taught all things neceſſary to ſaluation, which abiding in vs, we are vpheld in the truth: *this is that good Samaritane*, whoſe wine and oyle doth ſupple the wounded ſoule of a Chriſtian. 2 *Ioh.* 2. 27.

For vſe, theſe meanes of puritie ſerue to teach vs,

Inſtr. 1 Parents, and Tutors of youth to vſe al diligence in their Education, ſeeing it is ſo helpefull to the purchaſe of a good *Conſcience*: where the Plague hath infected an houſe, how carefull are men to remoue the viſited perſons into the Peſthouſe; when yet the plague of Sinne is running on our Children, and Seruants, and yet they careleſſe of their cure, when yet the infection is more dangerous then any diſeaſe, as groſſe neg-

leſt

leſt we finde for *Arts*, as *Manners*: where is that Parent that eſteemes learning, and humanity, or that Maſter, who makes conſcience of Catechizing his family in the Principles of Religion: ſo they doe our buſines, and our affaires proſper in their hands, all is well; alas doth not the beaſt the ſame, in lieu wherof thou beſtoweſt on him meate, drinke and lodging! Knoweſt thou the price of an immortall ſoule? and yet ſuffereſt it to periſh for want of inſtruction, little pitchers haue eares, and thy Child may get that infection of thy rude, and profane ſeruants, which neither thou, nor Gods miniſter ſhall euer bee able to weede out againe, *Deut.* 6.7.

2 This teaches vs to reuerence Gods ordinances, his word and Sacraments, theſe *Riuers of the Sanctuary, whoſe ſtreames doe glad the citty of God*; vſefull they are to transforme vs into the Image of Inſtr.

of God, to turne our nature vpside downe, while our common Proteſtant vſes Religion as a matter of pollicy, as an inuention to keepe men within compaſſe of Ciuilitie: the word of Gods grace is diſgraced, his Sacraments prophaned, and Gods reuealed will (as the Papiſts ſpeake) is made Inky diuinity, and a Noſe of wax, bending which way the wheele of our priuate wils doe moue. This ſlighting Gods ordinances, this ſuperficiall worſhip is the maine barre to the happineſſe of many thouſands, *God is neere in their mouthes, but farre from their Reines*, and their hearts ſealed, that *ſeeing they ſee and cannot conceiue*: Conſider we 1. a Sauiour is vouchſafed *Man*, a benefit denyed *Angels* partakers in the ſame transgreſſion, and more immediate attendants on Gods glory, *and ſhall wee neglect ſo great ſaluation*, ſo free, ſo precious

ous, ſo dearely purchaſed for vs, *Heb.*2.1.2.

2. Chriſt the Mediator hath diſhed, and dreſſed ſaluation for vs, which we muſt apply to our owne Palate, or ſtomacke, or it will ſted vs no more then meate in the Cookes ſhop will feede the hungry paſſenger: the donation of a Mediator, required no diſpoſition in vs, to further the ſame; but the application requires our induſtry, or wee deſpiſe the grace of God.

3 There is no indifferency in matter of holineſſe: all are either friendes or foes, all doe either gather, or ſcatter ſaluation, while wee withdraw our hearts from duties of Religion, wee deſtroy their vſe, and our ſelues beſides.

3 The third duty wee are taught hereby, is to be mindfull of the purchaſe of knowledge in Diuinitie, true it is diuine ſpeculation is no indiuiduall mate

Inſtr.

mate of ſaluation, an *Ahitophell* may haue it, in whoſe heart yet ſeuen abhominations doe lodge: yet is it of ſpeciall vſe for the attainement of a good conſcience, which can neuer determine the Law caſes of life and death without principles:

Ob. But thou wilt ſay vnleſſe it be ſanctified, it may aggrauate my condemnation.

Anſ. True, but for the ſame cauſe thou mighteſt forbeare eating thy dinner, ſeeing vnleſſe it be digeſted, it may proue poyſon to thee: Beſides, is not *Sanctification* gotten by the ſame meanes that *Illumination* is? Is not the word of truth the Conduit of both? O then vſe faithfully the meanes, and truſt the Lord for the iſſue! by knowledge, thou mayeſt be bleſſed, without it, miſerable, *Iohn* 17. 3.

Inſtr. 4. Theſe meanes teach vs further, to make much of the leaſt beginnings of grace, euen thoſe

thoſe which Diuines commonly call repreſſing, ſince they prepare the heart to conuerſion, and may in ſome ſenſe be called the Inchoation thereof, ſeeing temporary and liuing faith, differ not in forme, but degrees of perfection, there is a faith in the true Conuert, of no better perfection, then that in the Temporary, though he ſtay not there, as the other (being an vnwiſe ſon) doth: There are certaine abilities we haue, and may performe without ſpeciall grace, in the imployment, whereof we are to expect the effectuall worke of the Spirit, *Acts* 17 11. 12. the *Bereans* brought their bodies to the Aſſembly, tooke the heades of *Pauls* ſermon very truely, repeated and examined the notes they had taken, and yet were vnconuerted, it being ſayd, therefore many of them beleeued: now if any of vs doe hide the like Talent, we are not allowed

to

to expect the ſpirit of *Sanctification.*

5 Laſtly, let this teach vs to be importunate with the Lord in prayer, for the effectual worke of the Spirit, without which neither afflictions, nor any the ordinances of God can ought auaile vs, while wee ruſh into Gods worſhippe without the Lords leaue: we come like fooles to the market to gaze, & returne as barren as we came: Prayer is a duty of that nature, which neither the immutabilitie of Gods Decree, *Dan.* 9. 1. 2. nor the certaintie of the promiſes, *Ezek.* 36. 37. no, nor the efficacy of Chriſts death diſpenſe withall; who taught his Diſciples to pray dayly, notwithſtanding their intereſt into his loue: be not wee therefore vnmindful hereof, ſeeing the ſpirit of God vttereth *ſtrong cryes to the Father in vs,* Rom. 8. 26.

2 The ſecond thing for the illuſtration

luſtration of this acquired goodneſſe of the *Conſcience*, is the properties.

Properties.

1. It is ſound and ſincere, for puritie and likeneſſe to God, there is no creature vnder the Sunne can match it. Others end may be to ſeeme, and be eſteemed ſomething, but its end is to be euer the ſame; it cannot dally, nor ſhuffle, to paint vice with vertues colours, nor will it diſpenſe with any vngodlineſſe, it it muſt needs be, that ſinne will dwell in the heart of man, it ſhall haue no allowance from it, yea, and where it hath audience, it maketh ſinne aboue meaſure ſinnefull, who euer deales with it, ſhall haue plaine dealing, the word of a good *Conſcience*, is as good as a thouſand bonds: weake it may be, and want degrees of perfection, but for puritty it dares appeale to God himſelfe, *Try me and proue me O God, whether there be any iniquitie in*

we, ſinne there may be, vnconſcionableneſſe neuer. 2 *Tim.* 1. 3.

2. It is preciſe and ſtrict; what it knowes to be a dutie, a good *Conſcience* will not omit, come what will on it, life or death: alſo, what euer it ſees to be a ſin, it will not meddle therewith, for all the rackes and tortures, that *Dionyſius*, *Phalaris*, or the *Pope* himſelfe can inuent, let the furnace be ſeauen times hotter, yet its zeale is neuer the cooler. Suppoſe the enemies of the truth ſtand vnder the window, with a purpoſe to enſnare both libertie, and life it ſelfe, yet will not it forbeare to open the Caſement towardes the Temple, ſeeing it repreſented the humanitie of Chriſt, *wherein the God-head dwelt bodily*, and therefore was a neceſſary dependance of prayer in faith; nothing in this earth doth ſo gall it, as that it is held
Rom. 7. 23. with the cordes of a ſenſuall heart,

heart, the bondage of corruption, that it cannot doe the will of God ſo freely, & ſo fully it faine would, were it eaſed of this rub; company or not company, friends or no friends, it reſolues to proceede in a good cauſe, though all men condemne the ſame. *Ioſ.* 24. 15.

3. It is watchfull both for good, and againſt euill, readie to apprehend all opportunities of furthering its ſaluation. It will aſſemble at Wiſedomes poſts, with the firſt, the zeale of the Lord hath ſo leauened it, eaten it vp rather, that it runs & haſtens to keepe the Commandements of the Lord; and for euill its *Argus*-eyed, euer prying into the faculties, ſenſes, and members, to eſpie what ſecret diſorders ariſe therein, when the ſenſes are aſleepe, and the members at reſt, its as wakefull as at noone day: hence it is, that we know our dreames, *Conſcience* diſcour-

ſes from what it finds in the memory, and in caſe any ſecret vncleanenes ſteale vpon the phantaſie, man ſhall heare of it when he wakes; ſo that, that deſcription which the ſpirit of God giues of the Miniſters of the Churches, *that they were full of eyes before and behinde.* Reu. 5. 6. may as truely be applyed to a good *Conſcience*, it being as quicke-ſighted in all the cauſes it hath to deale in: as in *Ioſeph*, his Miſtreſſe was no more readie to vſe her opportunitie, but his *Conſcience* as readie to eſpie and reiect her immodeſt ſuite. *Gen.* 39. 10.

4. Good *Conſcience* is ſtirring, and liuely, laying the filthineſſe of ſinne in the diſh of the ſinner; ſin is ſweet to the heart of man, but it will make it, but a bitter-ſweet; there is ſuch a deformitie befallen mans nature, that he is now brought vnder a neceſſitie of ſinning, yet herein ſhines

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the great goodneſſe of the Lord, that he hath ſet a light in mans heart, to diſcouer to himſelfe his fals, and alſo to preuent his ſetling on the lees of iniquitie, that he wallow not, or tumble himſelfe in the puddle of ſin; when the heate of luſt is ouer-blowne, *Conſcience* takes the ſinner aſide, and ſchools him for his folly, *ſetting before the vglineſſe of ſinne, Gods iuſtice, the price of Redemption*, and raritie of ſound Repentance. *Pſal.* 116. 11.

5. Good *Conſcience* is growing, and bending after perfection, being not content with the forme, it followes hard on to attaine the power of godlineſſe; the more means it hath of knowledg, the more principles it gets, the more light, the more tenderneſſe, watchfulneſſe, and life. Its none of thoſe, who pride themſelues in their owne parts, that it hath, is nothing in its opinion; ſo large is the deſire of

more. Much leſſe is it of their number, that are at a ſtand, going round in a race, like the milhorſe; whence it is that *Pouertie of ſpirit is a note of truth in ſpirituall graces.* Pſal. 119.32. When *Dauid is ſet at libertie, he will run the way of Gods Commandements*; wheras now it finds much coldnes and benummednes in Gods ſeruice, when once it ſhall be enlarged, it intends to better his former zeale. *Paul* alſo is ſo ambitious of perfection, *he forgets all his former performances, preſſing ſtill forward after a greater degree of holines*, Phil. 3. 14.

6. Good *Conſcience* is tender, and paſſible, euery vnkindneſſe offered, will wound it deepely; we ſay the eye is a tender thing, and eaſily hurt, but the *Conſcience* much more, and therfore it muſt be tenderly dealt with, or elſe it may be ſooner broken then healed, yea, ſo tender that a good heart is more apt a thouſand

times

times to offend in ſcruple, in binding it ſelfe with lawes of its owne inuention, then in libertie of ſinne, whereof the tempter is well aware, and therefore takes occaſion to driue ſome to ſeperation, others to groſſer impieties. Thus it was with *Timothy*, who dwelling with the diſſolute *Epheſians* (who were ſo deboſht, that hauing but one *Hermodorus* of ciuill carriage, they baniſhed him their Cittie, vnwilling that any ſhould excel amongſt them) would repreſſe their bruiſhnes by his ſpare dyet, ſo that *no wine, water onely will downe with him*, till he had almoſt ouerthrowne his health, and needs an Apoſtolicke admonition herein, 1 *Tim.* 5. 23.

7 Laſtly, good *Conſcience* is victorious, nothing can blunt the edge of its Reproofes, violent affections may fill the heart with ſuch a noyſe, that its alarums, though neuer ſo loud,

cannot be heard, (like those that dwell at the fall of *Nilus*, in whose eares we must shout, or they cannot heare) yet doth it not desist smiting, nor yet by silence giue an allowance, where it sees iust cause of distast. Remarkeable is *Conscience* courage herein, in that like *Hydras* head, it gathers strength and courage afresh, by euery wound it hath. When vnbridled lusts doe sway, and its wholesome counsell is drowned in deepe securitie, it layes about it more furious then euer, and neuer giues vs rest, vntill it haue driuen vs to confesse, that vnto all our sinnes we added this one. *Dauid* about the space of a yeare, was in a spirituall slumber, neglecting *Conscience* voyce in him. But what did it all this while? Was it asleepe? No, it gaue him no rest in his bones, it was like a disease, or rottennesse in him, and driues him to Confession in spight of his

his face. *Pſal.* 32. 3. 4. 5.

Theſe properties of a good *Conſcience*, are of vſe to Informe vs of, 1. The qualitie of a ſingle hearted Chriſtian, he is beſt within, with whom it is as with *Chriſt* in the dayes of his humiliation, without forme, and not to be deſired of the ſonnes of men; ſo Chriſtians are counted the baſeſt & moſt abiect men in the world, when yet the ſpirit of God ſaith, *the righteous is more excellent then his neighbour*; wherein it is with theſe pur-blind Cenſurers, as with the naturall eye, to the ſight whereof, there is requiſite both a viſible obiect, and a cleare middle, without which the ſenſe is deceiued; a man beholds a ſtaffe, part through the cleare middle of the ayre, and part through the darke middle of the water, and ſo deemes it to be crooked, when it is neuer ſo ſtraight; ſo theſe beholding a Chriſtian life, through the darke middle of preiudice,

Vſe 1. Infor.

iudge there is no worth therein. Why man? The choyceſt part of Religion is inuiſible, the ſweet communion of the ſpirit, the life of faith, and ioy of aſſurance, are nothing worth in theſe mens eyes, *yet all wiſedomes purchaſers know the worth of the Pearle*, and that the *Spouſe of Chriſt is all glorious within*, Pſal. 49. 13.

Infer. 2. Theſe ſo excellent properties of the Saints, informe vs further, that there is more reaſon for preciſeneſſe to the Saints, then the men of the world, ſeeing they haue the Image of God impreſſed vpon them, whereas others haue nothing to looſe, as yet *wallowing in the blood of their naturall vncleanenesſe*; but ſuch as haue their Coffers filled with treaſure, had need of bolts, and barres, and gunnes, and all little enough, temptation can do wicked men little harme, who haue ſold themſelues to worke wickednesſe in the ſight of God;

but

but ſuch, whoſe harts are fraught with grace, and carry about with them the Image of God, muſt keepe a narrow watch, pray inſtantly, earneſtly, and be frequent in the dutie of examination, or elſe they may ſoone ſplit themſelues vpon the rockes of temptation. The Apoſtle wiſhing perfection of peace, to the beleeuing *Theſſalonians*, addes this Clauſe, *by all meanes*, ſo that the peace of a good *Conſcience*, is attaineable onely by *Induſtry in all the wels of ſaluation. 2 Theſſ. 3. 16.*

3 Laſtly, theſe properties demonſtrate what tender reſpect there ſhould be had to tender *Conſciences*, both by Magiſtrats and Miniſters, the one in handling of the word, muſt not offer violence to the Law, nor peruert the entire meaning, *to make ſad the hearts of the righteous*, but as the nurſe doth beare with the frowardnes of the Infant, and Chriſt

Infor.

Christ tender his babes, so must we nourish the least beginning, and beware least by ouer-much seueritie, *we quench the smoaking flax, or breake the bruised reede*: The other in weilding the sword of authoritie, must consider that lawes are made in most generall termes, and strictest manner, that they might haue weight in them, to inflict condigne punishment on the greatest offences, and therefore if extreame rigor, were exercised indifferently vpon all; this extreame right, is extreame iniustice: besides, of offenders, some transgresse out of a dissolute disposition, and are of an incorrigible nature, others out of error, weakenes, or scruple of *Conscience*, towards both which, they which vse equall lenity, or rigor, doe offend that worthy *Maxime*, his Maiesty hath in his Kingly Gift, *Reason is the soule of the Law*: the want of this consideration hath

hath grieued the heart of many, and hardened ſome, which though it haue ſatisfied the priuate humors of others, yet hath brought ioy to the enemies, *and loſſe to the ſpouſe of Chriſt*: Gal. 6 1. 2.

The third thing premiſed, is the difference twixt the naturall goodneſſe of the *Conſcience*, and the acquired goodneſſe in the Regenerate, both cauſe a conflict in the heart, both ſet a broad ſide againſt ſinne: One by the light of nature could ſay, I ſee the better, and choſe the worſe: which ſeemes of neare affinitie to the voyce of renued *Conſcience*, in the patterne of our Apoſtle, *the good that I would doe, I doe not; but the euill that I would not, that doe I*; yet there is euident difference, as vpon tryall will appeare, in the 1. Parties. 2. Obiects. 3. Cauſes. 4. Weapons. 5. Iſſue. Differ.

1. The Parties, in the naturall

rall conflict that are combatants in this Ciuill warre, are the ſuperior, and inferior parts of the ſoule; on the one ſide the Mind and Conſcience diſlike the practiſe of euill: on the other ſide, the Will and Affections are tooth and nayle for it, ſo that here the contention is twixt different faculties; the *Conſcience* as a churliſh maſter, holdes a cudgell ouer vnruly affections, and the luſtfull heart of man crouches and dares not touch the ſweete of ſinne, for feare of a rap, when as yet the appetite is ſtill as greedie as euer, 2. *Kin.* 8. 13. *Hazaell, while Conſcience did dominere in him, ſeemes to wonder at the preſage of his monſtrous cruelty, but when luſt had wrung the cudgell out of his hand, he preſently goes home and ſtrangles his maſter, and fulfils the ſame crueltie foretold.*

But in the ſpirituall conflict it is otherwiſe, the very ſame

faculties are oppoſed, each being partly renewed, and partly vnmortified; *Conſcience* partly demurres, partly approues, *Will* partly wils that is good, & partly nils it; *Affections* doe in part embrace, and in part retire from the ſame obiect; man conſiſting of two contrarie natures, and euery part hauing a reliſh of both, neither corruption nor grace, doth freely chuſe what it affects, but is reſiſted by the aduers part, *Gal.* 5. 17. Wherein a Chriſtian reſembles a ſicke perſon, who partly through Phyſitians perſwaſion wils ſuch a receipt, and partly nils it, for that his ſtomack being ſqueamiſh, diſtaſtes ſuch ſlibber ſauces, *Cant.* 6. 13. *Nothing is to be ſeene in the Shunamite, but the appearance of two armies, maintaining ciuil broyles within her.*

2 There is difference in the obiects about which they doe contend, the naturall *Conſcience* onely

onely ſtruggles with crimes of a groſſer nature, ſuch as are direct breaches of the ſecond Table, which the notions of nature ſee to be both euill and infamous, *Acts* 28. 4. The Pagans themſelues, diſcerne murther to be a ſinne, and iudge it worthy to be proſecuted by ſome immediate vengeance from God, but for *Atheiſme*, and plurality of Gods, they make no bones, they were as ready to call *Paul* a God, as a murtherer; theſe are like a man going forth in the breake of the day, who can diſcerne nothing but great obiects, trees and houſes; letter things are hidden from his ſight.

But the obiect of the renued conflict is all ſinne, as well letter as greater, ſeing all hath that in it, that giues being to ſin, which is the forme, *a tranſgreſſion of the Law of God*: So then be it but the firſt motion of ſin, it knowes it proceedes from the ſpawne of naturall

naturall *Concupiſcence*, and therefore is at daggers drawing with it in the very entrance, *Rom.* 7. 7. 9. *When Paul had learned that the firſt motions of ſinne were ſinne*, his *Conſcience* forthwith reuiued ſinne in ſenſe, and appearance, and hee died in pride and ſelfe-iuſtice, this I may fitly compare to a proſpectiue glaſſe, by which a man may diſcerne diſtinctly a ſmall thing a farre of, as well as a great, euen ſo renued *Conſcience* makes the leaſt ſinne perſpicuous.

3 There is difference in the motiues, and occaſions which breede this debate in the heart of man: Naturall *Conſcience* ſtirs againſt ſinne for the ſhame of the world, danger, and loſſe, or at the leaſt the terrors of hell: it likes the pleaſure of ſinne well enough, but becauſe it hath a filthie traine, and ſtinges mortally after a momentary pleaſure, therefore *Conſcience* wil not giue way

way to it; this motiue, one of Natures ſchollers could obſerue, euill men forbeare to ſinne for feare of paine, good men for loue of vertue, but will you heare a notable Churle in his owne language, *Luke* 18. 5. *Though I feare not God, nor reuerence man, yet becauſe this woman keepes ſuch a bauling, I will right her*: honor, or pleaſure, or profit, or eaſe are the motiues, a naturall man vſes.

But the motiues prouoking renued *Conſcience* to ſtorme at ſinne, are of an higher ſtraine, as the diſpleaſure of God, ſcandall of Religion, loue of Chriſt, and the comfort of the ſpirit: *how ſhall I doe this euill and ſinne againſt God*, ſaith *Ioſeph*: *God forbid that I ſhould ſinne againſt God, in ceaſing to pray for you*: *if I ſhould ſay thus, I ſhould ſinne againſt the generation of thy Children*, Pſal. 73. 15. *Wee are dead to ſinne, no more to liue the life of ſinne,*

ſinne, Rom. 6. 2. As for ſhame and loſſe it ſayes, let it ſmart hardly, if it will needes be medling; breifly, the loue of Chriſt conſtraines the one, the feare of hell the other.

4 They differ in the weapons of their warfare with ſinne, the one vſes carnall, the other ſpirituall engines: The Naturall *Conſcience* to ſuppreſſe luſt, propoſes others ſmart for the like cauſe, *Had Zimri peace that ſlue his maſter*; ſuch and ſuch by Ryot haue decayed their eſtates, blemiſhed their names, and impaired their ſtrength: others by Idleneſſe haue brought their families to beggery, and themſelues knocked their heads at Tyburne: or elſe it propoſes our owne experience; what ſhame, and trouble wee haue come to by ſuch like prankes: or laſtly, from the impoſſibility of the fact, *Actes* 5. 39. *Theudas* ſmarted for ſuch a practiſe, *Let*

them

them alone, least happily yee bee found fighters against God, besides his curse, you will for euer purchase disgrace to your selues, being vtterly vnable to preuaile.

But it is not so with *Renued Conscience*, it to these adds weapons of a more keene, and cutting nature, as when the heat of lust is most strong, it sends the Christian to God by prayer, and so disgracing and abhorring sin in it selfe, fetches strength from heauen to subdue it, also it applies *the death of Christ, the onely medicine to heale our defiled nature*; also it sets a watch ouer the heart, and life; or else lastly, vrges the couenant wee haue made with God; *I haue washed my garments, how shall I defile them? Am not I one of the Lords Nazarites? and shall I drinke the wine of vanitie?* These saues do not onely launce (as the other) the boyle of sinne, but also draw out the festred corruption, I and

and heale too. Thus *Paul* runs to prayer, 2 *Cor.* 12. 8. Thus *Dauid* to Confeſſion, 2 *Sam.* 24. 10.

5. They differ, laſtly, in the iſſue of their contention, different in both, the naturall *Conſcience* after it ſees its labour is in vaine, either wholly deſiſtes ſmiting, or elſe doth it ſo coldly, and heartleſly, that as good not at all; and in tract of time, through cuſtome of ſinning its ſeared and hardened, and becomes as diſſolute as will and affections: preſſe hard vpon it in temptation, and any idle ſhift will ſerue the turne; As the examples of the Saints in Scripture, Company of others, and thoſe learned, or poſſibilitie of Repentance for it: thele & worſe ſtuffe will ſtoppe its mouth. 2 *Sam.* 24. 3. 4. *Ioab* at the firſt ſeemes to haue ſome honeſtie, and diſlikes *Dauids* proiect for the numbering of the people, ſmelling

fmelling it to ſauor of pride, but yet the Kings Commandement preuailed againſt him, and the Captaines of the hoaſt. Thus alſo *Pilate*, at firſt, *I find nothing in this man worthy of death*, but after the cryes of the high Prieſts preuailed, more then of his *Conſcience*. But *Renued Conſcience* alwayes triumphs, and leads captiuitie captiue, the more dangerous its wounds, the more furiouſly it fights, and what though the perſon be often foyled, ſay *Conſcience* what it will, yet tis with mans heart herein, as with a rauiſhed woman, the renued mind ſtriues, and ſtruggles, and cryes for helpe, and neuer yeelds conſent, and after, hath better opportunitie to worke kindly ſorrow, then euer it had; as it falles out with Duellers, he that falles vnder, hath the greater aduantage; ſo in *Conſcience* foyles: *Iob.* 42. 5. 6. A great while he challenges God to come and reaſon

Ioh. 19. 4. 13

ſon with him, but when he ſaw Gods terror, and Maieſtie, *O I abhorre my ſelfe in duſt and aſhes.* What euer be the paſſages of ſin otherwiſe in a Chriſtian, yet thus far euer *Conſcience* preuailes, to make man abominable in his owne eyes.

Theſe differences of the Conflict in mans heart: ſerue,

1. To Informe vs, how to determine of the righteouſneſſe of the *Gentiles*, who for iuſtice were exceeding ſtrict: ſome for their Countryes weale, haue voluntarily expoſed themſelues to the greateſt dangers, and deaths; one (whoſe ſonne was diſmiſſed with the reſt of the band, and yet ſtaying in the hoaſt out of a deſire of fight) writes to the Captaine, to giue him his oath anew, for that he might not lawfully beare armes againſt the aduerſary, his former oath being fruſtrate by his diſmiſſion. Another preſcribing capitall Lawes, for

1 *Vſe.* Infor.

for the puniſhment of ſuch, as ſhould recall certaine Rebelles, and troublers of the State, lately baniſhed, was brought to ſit vpon life and death, on two of his owne ſonnes, who finding them guiltie, was ſo impartiall, that amongſt others, he adiudged them to death. Another for the keeping of his oath, returned voluntarily to a moſt bitter death: with many ſuch like examples. Yet all this perfection of theirs, was done by the inſtigation of a mere naturall *Conſcience*, without any ſpeciall grace from God: and therefore their ſeemely vertues, are called beautifull, or painted ſinnes; in that their perſons were not in Chriſt, their workes not done in reference to the Commandement, nor yet was Gods glory once thought of by them, an end far tranſcending their naturall reach; *Without me* (ſayth the Lord) *yee can doe nothing*. Ioh. 15. 5.

2. This

2. This perfection of naturall *Conſcience*, may ſhame the profanenesſe of theſe times. Hath a naturall *Conſcience* ſo much abilitie, as to reſiſt groſſe ſinne in the life, and to adorne and beautifie mans carriage, with many ſuch ſeemly behauiours, as come very neare the nature of ſauing grace indeed? Me thinkes, theſe diſſolute times might bluſh, but that they haue gotten an whores forehead, impudently wicked. Naturall *Conſcience* bids the Vſurer doe as he would be done by: now there is no man that chuſes to pay ten in the hundred, if vpon equall tearmes he may haue it freely. Beſides, the word of Chriſt, *Lend freely, looking for nothing againe*: yet nothing will weane him from his wretched gaine.

2 *Vſe.* Rep.

Nature tels our Ale-merchants, that drunkennesſe is a ſinne, and our Apoſtle defines exceſſiue drinking to be drunkennesſe,

be not drunke with wine, wherein is excesse. Yet nothing will reforme them, till as the ſwine his belly, ſo they breake their heads with filthy quaffing. Nature tells our *Lameches*, and bloudy ſwaggerers, that mans life is precious, which if they knew not, their helliſh fire could teach them, *that skin for skin, and bone for bone, and all a man hath, will he giue for his life*; yet theſe Ruffians will heare no equitie, but if any doe croſſe them, they will haue their bloud for it. May not the Lord hauing ſuch euidence in them, proceed forth with to execution; ſure I am, he ſhewes more then common lenitie, bearing with ſuch as are *incorrigibly fallen from grace*. Ephe. 5. 11 12.

3 *Vſe.* Inſtr. 3. This naturall conflict ſhews the vnſoundneſſe of our Ciuill Iuſtiziaries, who ſtand ſo much vpon their owne worth, aſſuring themſelues, that they are the only righteous men, and highly in Gods

Gods fauour. But what is it engenders that good conceit? they are not contentious, dealing iustly with all, paying the King his, and the Church her dues, yea, let any man ſtand forth and ſay, blacke is their naile. Well then, thou art a lyar, a diſſembler, and a theife; a lyar, in that thou calleſt this Religion, and godlineſſe enough, which is but Ciuilitie, and cõmon honeſty at the beſt. Againe, a diſſembler, in profeſſing the faith of Chriſt, and receiuing the ſeales of the Couenant, when yet thou neuer careſt to fulfill the Condition of a zealous and godly life, which promiſe thou haſt ſo often, and ſo ſolemly made to God: and laſtly, a theife, in that as thou wilt doe no man wrong, ſo God no right; thou detaineſt the right of faith, and ſpirituall worſhip, thou ſpoyleſt him of the Reuerence due to his Name, and Ordinances, for petty oaths thou eſtee-

meſt them ſmall matters, and for idle errands, worldly thoughts, and conference, they haue as free admittance on the Lords day as any. Where is all this iuſtice thou vauntedſt of? Might not a *Phariſie* make as faire a flouriſh, who notwithſtanding is excluded the Kingdome of Chriſt? *Mat.* 5. 20. Well, well, lay aſide theſe proud plumes, this couering is to narrow: the iudge of hearts is of too pure eyes, to be baſled off with ſuch flymflams. *Pſal* 51. 6. *Iob.* 4. 24.

4 *Vſe.* Dir. 4. Laſtly, we are here directed what perfection is requiſite to a well ordered conuerſation. It is not enough, to hate euill, to feare ſinning, or to lament that we haue offended: a naturall man may proceed as far, or farther; as in *Saul*, *Ahab*, and *Orpah* we ſee. yea, this doctrine teaches, an vnregenerate perſon may ſtruggle againſt the raigne of ſin in him, the manner of doing is all in all

in

in a Chriſtians practice, to hate, feare, and ſorrow for ſinne as hatched vnder the Cockatrice of naturall Corruption, as a breach of Gods holy Law, as contrary to his pure nature, as a grieuance to the ſpirit of grace, as a blemiſh to the pure Religion we profeſſe, is indeed the fruit of the ſpirit, if it be againſt ſinne, for ſinne, againſt all ſinne, and alwayes thus.

Againe, to embrace Religion, and a holy life, with much eagernesſe in himſelfe, and applauſe from others, is no ſuch great perfection. *Iehu*, *Alexander*, and the *Thorny ground in the Parable, will doe as much*; the manner here alſo is that which beares the bell away: if it be done in ſelfe-deniall, in loue of the truth, in *Conſcience* of God, onely, or principally, it ſhewes the zeale of the Lord, being maintained to the end, with life and growth. All is not gold that glitters, many a

falſe heart, hath a faire outſide; *Let Gods Iſrael endeuour ſinceritie primarily, inwardly, perpetually*, Rom. 2. 7. 2 Cor. 1. 12.

4 Effects.

The fourth thing propoſed, is the effects it workes, ſome of the ſpeciall whereof, are theſe,

1. Diſcouery of the hidden man of the heart: there is no cloſet of the ſoule ſo intricate, but it peirces into it, to diſcerne what order or diſorder is kept therein; by ſcience, a man lookes abroad to forraine obiects, and ſeeth all things but himſelfe; by *Conſcience*, a man lookes home, and determines what is in himſelfe; and in this priuy ſearch, where it finds any vertue, or fruits of holineſſe worth a Chriſtians heart, it treaſures it vp for neceſſary vſe, ſome for encouragement, ſome for Conſolation; but if it can diſcerne any ſecret pride, earthlineſſe, or frowardneſſe of heart, it makes them appeare moſt

moſt ominous, & purſues them with as much deteſtation, as if it were witchcraft, or murther, or ſuch like capitall crimes; this diſcouery the *Apoſtle* aſcribes to the ſpirit of man, to wit, *Conſcience* in him, 1 *Cor.* 2. 11.

2. A ſecond effect is recouery after fals, a man could not chuſe but periſh, and ſinke vnder ſinne, were it not for *conſcience*, which being tender, and liuely, ſuffers vs not to ſleepe in ſecurity, but when it hath Mans heart at an aduantage, the pleaſing way of ſenſualitie, being hedged with the thornes of afflictions, and now it is full tide with our luſtfull heart, it then layes before vs the diſhonor of God, wound of the ſpirit of promiſe, the danger of Apoſtacy, & endleſſe miſery the of vngodly; and with theſe, and other like Incentiues ſends vs to the fountaine of mercy by ſorrow, and confeſſion, without which

we were vtterly loſt, but he that is held vp by the chin, cannot eaſily drowne; Gods ſpirit and our owne, deny finall Apoſtacy to the Elect called, being built on the rocke Chriſt.

3 A third effect is ſpirituall life in time of tentation, and ſecurity, when the whole man is carried captiue by ſome ſtrong ſuggeſtion, will, and affections, yeelding themſelues vaſſals of hell, the ſenſes, and members weapons of vnrighteouſneſſe, and all life of grace ſeemes vtterly loſt; yet *Conſcience* alone cleaues to the Lord: as it fals out with vs in ſome imminent danger, all the blood recoyles to the heart: ſo here Sincerities retires to the fort of *Conſcience*, and there ſtrugles, and reluctes, choſing rather to die then yeeld; ſo that a Chriſtian may be ſayd to be in a ſwoone, there being no outward appearance of life, onely the pulſe beates in euery part

part of man: his *Conſcience* ſtriues for life, thus it fared with the Church, *Cant. 6. 2. I ſleepe, but my heart waketh*: ouercome I am by coolenes of zeale, yet not transformed into ſins Image, for my heart and *Conſcience* retaines life and puritie ſtill.

4 Another effect of renued *Conſcience*, is Zeale in Religion. mans heart is naturally indiſpoſed to good, and cold in furtherance of any good cauſe, wherein *Conſcience* your Remembrancer, which by diſcourſing from the commandement, findes it the moſt excellent imployment, and hath the promiſe of Immortalitie made ouer to it: and therefore perſwades vs to beſtow our hearts, and vttermoſt endeuour in following ſo holy a courſe: theſe diſſolute times charge Gods Saints with wilfulnes, curioſity, and the ſpirit of ſingularity; whereas it is merely *Conſcience* of duty, that we our ſtrip

others of our Rancke: *The zeale of the Lord hath eaten vp, and leauened Christians so, that they cannot serue the times with others:* Dauid *resoluing to be silent amongst wicked company, vnwilling to cast pearles before swine, yet his zealous spirit burnt within him:* hee must either haue vent, or breake, and so makes an excellent sermon of mans frailty.

Psal. 34. 1. 2 3. 4.

5 Inward peace and tranquility of spirit, is a speciall effect of a good *Conscience*, it onely can still the heart, and minister a full repast of comfort in time of outward calamities: from its strength it is, that the heart is enabled to liue by faith, ministring assurance of the eternity of Gods loue, of the certainty of the promise, and of the Lords hand stretched forth for the defence of his cause, he that is at peace with God, and his owne *Conscience*, needeth not to feare *though the gates of hell, and death*

should

ſhould muſter al their forces againſt him. Pſal. 42. *vlt*: *Dauids conſcience* expoſtulats with his troubled heart, and propoſes the Eternity of Gods mercy, as a Cordiall thereto.

6. The laſt Effect of good *Conſcience*, is aſſiſtance till Iudgement; It will neuer leaue vs, till the Grand Commander of all hearts, hath heard and approued Its witneſſe: Friends, honors, riches, attend vs but to the graue, prouiding in lieu of our ſeruice, we be honorably enterred; but is ſtickes to vs in the graue: Reſurrection, and Iudgement, nouriſhing in our hearts ſuch boldneſſe, and confidence in the preſence of heauen and earth, as is wonderfull: When the Ruffians of the world, who ſeeme to be men of reſolution, and vndaunted hearts, ſhall tremble euery joynt of them, as men at their wits end, *Good Conſcience ſhall haue ioy and gawe, ſith its ſaluation*

is

is nearer then when it first beleeued. Pro. 28. 1. Guilt causeth terror at the shaking of euery leafe.

Vse Infor. The Consideration of these Effects of Renued *Conscience*, Informes vs of the securitie, a Christian hath from temptation, hauing a discerning power to espie what is amisse, and Recouer after falles; *so that the Tempter may manifest his spleene, nibling at the heele of our Lord in his militant members*, but cannot breake the skin, bruise it onely, wherein, as a musled Mastiffe, he doth more terrifie then wound vs.

Now whereas Temptation is of such consequence, it will be of vse to see the kindes of it, being two-fold.

1. Temptation of seducement mentioned *Iam.* 1. 15. *Man is tempted, when he is drawne aside of his owne concupiscence.*

2. Temptation of Buffetting, or grieuance, 2 *Cor.* 12. 7. *Paul had a Messenger of Satan, to buffet him.*

him, the which may be thus diſtinguiſhed. In ſeducement we are preſſed with ſome leſſer, or darling corruption, whereto our Appetites by nature are moſt propenſe. Contrarily, In Satans buffettings, we are dogged with the foulelt luſts, of *Atheiſme*, *Idolatry*, *Blaſphemy*, *Murther*, or the like, that by the Conſideration of ſuch helliſh luſtes, wee might ſuſpect our aſſurance, or walke heauily towardes our purchaſed Inheritance.

Theſe two are the Engines of Satans malice, our moleſtation; the one of which thou art ſure to ſuffer, wert thou as eminent in diuine Reuelatiõ as our Apoſtle, as rarely ſanctified as the Lord of glory; let vs therefore ſee how *Conſcience* doth, or may beſtirre her ſelfe, to Repell theſe furious darts of the euill one.

When theſe furious darts of hell, fall as thicke as haile-ſhot. *Conſcience* ſupports the ſoule by Con-

Conſideration of,

1. *Chriſts Kingly office*, who, as Mediator hath vndertaken to bring the Elect to ſaluation, and therefore as Lord of the Church her enemies, it concernes him to proportion tentation, to the habilitie of his grace in vs; heres a counterbuffe to the moſt violent onſet, no Tentation can befall vs, but which agrees with humane frailtie, and with which our God will vouchſafe a gracious iſſue, 1 *Cor.* 10. 13.

2. The ſucceſſe of our Conflict: we are not required to ouer-top the power of ſpirituall wickedneſſes, the field is already won, while we ſtand on tearmes of defiance, and yeeld not what hath coſt the Captaine of our ſaluation ſo deare; we are freed of danger, all he can doe is by *plowing with our heifer*; he is no Commander of our will, all we need doe, is Reſiſtance, being already poſſeſſed of a glorious trophy. *Iam.* 4. 7. 3. The

3. The ſpirits Conuoy; we are led by the ſpirit into the liſts of tryall, who attends the iſſue, not as a ſpectator, but Concombatant with vs: did we contend with our owne weapons, we might juſtly feare the power of darkneſſe: but ſith the Spirit helpeth our infirmities, ſupplying life and courage to vs fainting, directing to the double-edged ſword of the word, a ſoueraigne cooler to the heate of helliſh luſtes, *Mat.* 4. 1.

4. The benefit that redounds in the ſanctified vſe thereof; tentation is of vſe to ſet grace on worke, to keepe it in action, which otherwiſe would ruſt and canker by neglect, who is it that hath beene in the Purgatory of tryalls, but may acknowledge more humilitie, a more narrow heeding of the heart, better abilities in prayer, more intimate communion with God, & ſweeter experience of his fathers endeared

deared affection. *Rom.* 8. last verſe.

The like vſe there is of *Conſcience* in Satans buffettings, calming the heart amidſt theſe helliſh feares; in that

1. We are ſtrangers to his Kingdome; did he poſſeſſe the hold, all things would be in a dead peace, which he euer nouriſhes, neuer diſcontinues, but againſt his will; theeues rob not emptie trauellers, nor dogs barke at any, but ſtrangers; doth Satan moleſt thee? tis for that thou art at peace with God, which he hereby ſeekes to intercept.

2. He deſpayres of preuailing by ſeducement, which he had rather, had he any hope of ſucceſſe. When he diſcernes thou wilt to heauen, he reſolues to make it bitter to thee, or ere thou come there: of one of theſe he will not faile, either to doe thee a miſcheife, or a diſpleaſure: faint not thou at his fury.

3. New

3. New tryalls, haue euer the aſſiſtance of new graces; our good God ſuſpends his malice, till he haue ſteeled and hardened vs by leſſer onſets, & firſt fleſhed vs with ſtore of experiments, of his wakefull prouidence, ſo that we may not be eaſily taken of a holy courſe: the ſame hand that continues Satans meſſenger, enables *Paul* with ſufficiency of grace, to continue vnder it.

4. Each member is to endure, but his owne meaſure in the body of Chriſt, how euer the proportion may be Geometricall, according to thy qualitie, and worth; yet euery one ſhall haue a meaſure, euen the head himſelfe, if brought into this holy ſocietie, ſhall haue little reſt, and that but for a ſeaſon. *Col.* 1. 24. Why then ſhould the Lords holy ones be thus diſconſolate in tryals, ſith their owne hearts can witneſſe their ſecuritie, and aſſure of a happie iſſue?

The

5 Preſerua.

The laſt thing propoſed, to demonſtrate this Acquired goodneſſe, is the Rules of preſeruation, as much ſkill being requiſite to the keeping, as the attainment of an inoffenſiue *Conſcience*.

1. Adde daily to thy knowledge; the more light in any roome, the leſſe darkeneſſe, and the more neatneſſe; tis not poſſible a blind man ſhould diſtinguiſh of colours, or proue a good Centinel to a Caſtle, or Company; there is many a tender-harted Chriſtian, is yet vnreformed through ignorance of his duties; how many of vs depriue our ſoules of much ſolace by omiſſion of ſome duties, wherein conſiſtes much ſweetneſſe, as meditation, watchfulneſſe, and examination, and all through ignorãce of the worth, & vſe of them. *The Patriarks liued and dide in the ſinne of Poligamy*, not through any impietie, the Lord teſtifying that their harts were vpright, but mere-

merely through the miſtaking of that place, *Gen.* 18. 18. taking the word *Siſter*, for one ſo by *blood*, which was ſpoken of a *Siſter* by Nation, as thoſe Clauſes, *to vexe her, and during her life*, doe euince. *Pro.* 19. 2.

2. Beware of burthening thy ſelfe with needleſſe buſineſſe; multiplicitie of affayres, is a maine enemy to the puritie of a good *Conſcience*; both by

1. Filling it full of caſes to be reſolued, about the diſquiſition whereof, much time is ſpent, that might haue beene better imployed, and when *Conſcience* hath ſo many Irons in the fire, ſome euer are burnt.

2. By filling the heart with cares, whereby it is made more dead, and vnfit to be wrought vpon: when theſe men are in hearing, their hearts are lawing, or chaffering, when praying, purchaſing, or ſelling, which doe not a little hinder our proficiency

cy in the worſhip of God; the thoughts as wings ſhould carry vs in worſhip, euen to the manſions of God, which being laden with thicke clay, they glue vs to the earth, that the loadſtone of Gods word cannot hale vs one iot from the earth. *Ezek.* 33 31. 32. The Prophets hearers came diligently, ſate demurely, attended carefully, yet to no benefit at all, *their hearts following their couetouſneſſe.*

3. Beware of vnbridled paſſions, which ouer-beare *Conſcience* (as in a Croud) by force of Armes, ſo that its wholeſome Reproofes are neither heard, nor matters; affections, as fire and water, are but bad maſters, good ſeruants; bad leaders, good followers. Thus it fared with *Ammon*, his luſt was ſo loud, and violent, that his ſiſter *Thamars* motions found no place in him, though ſhee too much yeelded to his luſt herein: ſo *Ahabs* heart

was

was ſo ſet vpon *Naboaths* vine-yard, that no reaſon would ſatisfie him; *Naboath* might not ſell the inheritance of his fathers, hauing no need, and if he had had need, but vntill the next Iubilee; *yet nothing will moone him, he tumbles on his bed, like a franticke man, and cannot eat without a Sallet out of Naboaths vine-yard.* 1 King. 21. 3. 4.

4 Such as deſire to keepe a good *Conſcience*, muſt obſerue it: a neglected *Conſcience* is euer filthy, for while men turne the deafe eare to *Conſcience* gentle admonitions, the edge of it is blunted, and the heart made more impaſſible then before: to what end ſhould *Conſcience caſt paarles before Swine?* its aduiſe is to precious to be made the foot-ſtoole of euery varlet, ſuch as haue ſworne to worke wickednes; *making their faces like the Adamant, or neither milſtone*, that cannot bluſh at the fouleſt impieties,

pieties, deſtroy not onely the peace, but life alſo of their owne *conſciences*: Let the Saints be mindfull to obſerue their owne hearts herein, ſeeing their ſpirits, are free from Colluſion; if *conſcience* fire the Beacon, there is mutiny abroad, none euer miſcarried that in iudgement haue hearkened to a tender *conſcience*, 2 *Sam.* 16. 10. as *Danids* heart forbid him the reuenge of *Shemeis Rayling*, ſo he denyed leaue to *Abiſhai* to doe it for him.

5 Doeſt thou deſire a quiet *conſcience*, beware of wounding it afreſh, all ſinnes doe offend it, but ſome ſinnes doe deſtroy it; ſo that it moues ſlowly like a ſnake bruiſed in the hinder parts, as all ſinnes committed againſt Knowledge: *when men withhold the truth in vnrighteouſnes*, and ruſh on in ſinne though it be againſt their knowledge, a dangerous degree, drawing neare that ſinne, to which ſacrifice is denied,

denied.

2 Sinnes againſt meanes, when hauing the remedie at hand, men yet are drowned in ſenſuality, and hauing the price of wiſedome in our hands, doe yet neglect the purchaſe: this careleſnes, wilfulneſſe rather, charges ſinne vpon the *conſcience*, which though it ſaw diſorder, yet did either conniue, or elſe checke ſo remiſſely, that its plaine, it was willing to bee reſiſted: Thus *Adam* ſinning againſt knowledge, and meanes, defiled both his and our *conſciences*. *Tit.* 1. 15. 16.

6 Laſtly ſuch as would keepe a good *conſcience*, muſt eaſe it dayly of ſuch burthens as preſſe it downe. *Atlas* like it will beare Mountaines of miſeries, but Mole-hils of ſinne will ſhudder it all to peices: a man bearing a burthen is vnfit to labour, or runne a race; ſo *conſcience* tired with the preſſure of ſinne vnmortified,

mortified, vnrepented of, is disabled to the right performance of its offices respecting vs. Art thou foyled by temptation? thy onely way is to run to Christ by humiliation, and in his bosome open thy grieuances, disburthen thy heart of sinne, which if they settle in thy heart, *will set the whole course of nature out of order: Thus as an Eagle by casting her bill, renues her age*; so godly sorrow, not onely purges away our sinne, but also serues much the lengthening of our tranquilitie, and Consolation: *Dan.* 4. 27.

Diuerse Vses arise joyntly from the consideration of these effects and Rules of preseruation; as

1 *Vse.* Infor. 1. We may be Informed of the worth of a good *Conscience*; all these effects are so excellent, so profitable; tis not possible the life of grace should be maintained without them; yet we see it befals it, as it doth all other things, whose vse is common;

Sunne,

Sunne, and Aire, are comfortable, and neceſſary to mans life, yet for their communitie, lightly ſet by, euen *Manna proues but a light meate*, being lightly come by; ſo *Conſcience*, as neceſſary to the being of a man, and well being of a Chriſtian, is reiected by moſt men. We haue heard of the skill of *Alchumiſtes*, turning all other mettals into gold, which were it ſo, yet a good *conſcience*, is a more curious *Artiſt*, extracting the moſt precious treaſure, not out of things diuerſe, but euen contrary: out of temptation it exhauſtes experience, and Chriſtian heedfulnes; out of afflictions, the ſpirit of prayer, contentment, and heauenly mindednesſe.

This ſerues alſo to admoniſh vs, to endeuour this puritie of a good *conſcience*, ſith it is the light whereby the darke Cauernes of our hearts are diſcouered, a prop in tentation, a ſpurre to zeale, 2 *Vſe.* Admon.

and a Table after shipwracke to the humbled soule, and what not? The greatest blessing that euer God bestowed on man, (excepting his Christ) either in his integritie, or fallen; who would not then endeuour the fruition of it. There are two things vsually whet on mans industry, raritie, difficultie; which both doe most sweetly concurre in this prize of a good *conscience*. Now seing this purchase is most excellent, let me prouoke you hereto by these motiues.

Motiues. 1. A pure *Conscience* hath a witnesse in euery mans bosome, it needs not goe far for euidence, to prooue the equitie it hath, its very enemies will witnesse with it. 2 *Cor*, 4.2. *Paul approoues himselfe to euery mans conscience*, whether he did adulterate his mes-
Deu. 32.30 sage, or no. The Church of God appeales for Arbitrement to her enemies, who yet could not gainesay her, as appeared by their feares, in 1 *Sam.* 4 8. 2. A

2. A good *Conſcience* giues vs title to, and pure vſe of all the creatures of God: Man by the fall, loſt his intereſt, and dominion of the creatures, which he neuer recouers, till he be in *Chriſt*, by whom our loſſe in *Adam* is made good to vs againe. A wicked, & vnregenerate man, holds his poſſeſſions onely by the tenure of vſurpation, who though he feed on the bleſſings of God, yet his title is crazed, in that he neither *knowes, nor obeyes the truth*, 1 Tim. 4. 3.

3. A good *Conſcience* can judge it ſelfe, and all things elſe, becauſe it is a direct line; the rule and bond of euery mans *Conſcience* is the ſame, ſo that he which hath acquaintance with the motions of right Reaſon, can determine what himſelfe is bound to, and all others beſides; alſo what it ſelfe was in the time of natural vncleanneſſe, and conſequently, what all others in the ſame ſtate

are; yet is it not liable to any censure, but Gods, 1 *Cor.* 2. 15.

4. *It onely hath truth in the inner parts; others may haue God in their mouthes, when yet he is farre off from their reines*, but the ornaments of the true Conuert, are they of the hidden man of the heart; let the vnsound professor stand vpon forme, retaining in his heart the stumbling blocke of some loue-sin, yet it will reserue the soule for an habitation to the Lord of glory: and foreshewes, tis a question whether the desire of being, or the dislike of seeming sincere, be greater in it. *Psal.* 51. 6.

5. Lastly, the more puritie thy *Conscience* hath in it, the more it is like God, growing in degrees of holinesse, till it haue filled vp that measure allotted to it in the body of Christ; now it hath attained abilitie to approue, will, and affect that which is good, and onely that ordinarily, desirously,

ſtrouſly, approuedly, a rare perfection, 1 *Ioh.* 3. 3.

3 *Vſe.* Refut.

This laſtly, Refutes their error, who deeme it the leaſt matter of twentie, to be Religious, as if euery puny, and nouice could attain this purity of a good *Conſcience*, whereas you heare by theſe Rules of preſeruation, that great Chriſtian induſtry is requiſite herein; *here are ſtrong holds of ſinne to be ſubdued*, and a blameleſſe carriage to be maintained, *amidſt a crooked generation*; and briefly, the heart and life to be approued to a God of pure and peircing eyes; euery looſe, and vngirt Chriſtian, muſt not think himſelfe ſufficient for ſuch exployes, as theſe. He that is renowned amongſt the *Gentiles* for his twelue labours, is yet ſayd to faile in the leaſt of theſe, the maſtering of *his owne ſpirit*. Pro. 16. 32.

Hitherto hath beene handled that Inchoate goodneſſe of our

Conſcience, which by induſtry in holy meanes, is attainable in this life. It remaines we now come to the Conſummate goodneſſe, reſerued onely vnto the times of our perfection, in the Image of God, whereof the Lord is pleaſed to giue vs a taſte in the way, *as Moſes on the Mount had a proſpect of the promiſed Land*, that our affections might be tryed with the loue of, and longing after the ſame; and therefore we are vnable to make a compleate Diſcourſe, yet a reliſh hereof to ſaue our longing wee may attaine, by the conſideration of theſe three things.

1. This conſummate bleſſednelſe conſiſtes in perfection of knowledge, both for the things diſcerned, as alſo the certainety, and meaſure of the knowledge of them; here we determine of things darkly, and weakly; there the mind ſhall clearely, and diſtinctly judge of what euer may further

further bleſſednes; all the knowledge we haue in the way, we know how we come by it; our ſweeteſt dayes haue beene ſpent in *Artes*, and yet what we know is the leaſt part of that we might; there all ordinances and diſcipline ſhall ceaſe, our immediate vnion with God, is the fountaine of heauenly Illumination, and the perfection of Gods Image ſhall diſpell the miſtes of error, and ignorance. *Peter* beholding a glimpſe of Chriſts glory on earth, was in an extaſie carried beyond himſelfe, and without inſtruction, could denominate *Moſes* and *Elias*, that talked with Chriſt. And the 1 *Cor.* 13. 12. concludes, *Our knowledge, though ſanctified, to be but darkly through a glaſſe*, there compleate, *face to face.*

This knowledge is increaſed indeed (ſay the *Papiſtes*) yet not by vertue of our vnion, or the encreaſe of the habit, but ſpeci- *Ob.*

ally in regard of the *Medium*, through which the eye of their vnderſtanding looketh, to wit, the glaſſe of the *Trinitie*, through which they diſcerne not onely themſelues, and other heauenly things, but alſo all things on earth beſides.

Anſ. Which figment at the laſt caſt, they haue inuented to prop their Inuocation of *Saints* and *Angels*; for anſwer, let it be obſerued,

1. That they make God but the helper onely, and not the primary cauſe of Illumination; as the Proſpectiue glaſſe is an Inſtrument, carrying our ſight more vnitedly to the obiect; but yet nothing auailes a blind man, to procure ſight.

2. Such as looke into the glaſſe of the *Trinitie*, ſee all things that are the obiect of diuine viſion; as he that lookes into an Opticke glaſſe, ſees all things the end of the glaſſe buts vpon: but the Saints in glory, ſee not the obiect

iect of Diuine viſion, which is things preſent, paſt, and future, ſeing all things are preſent with God. The *Angels* know not the day of Iudgement, which is part of diuine viſion, as well as the ſtate of the Church on earth: Therefore the Saints in glory looke not through the glaſſe of the *Trinitie*.

2. The ſecond degree of perfection, is Immediate viſion; here in the way we haue a ſight of God, faith beholding things inuiſible to Reaſon, but tis but through the latteſſe, or ſtanding behind our wall, onely by the mediation of his word & works, by which God is not deſciphered according to his eſſence, but according to our modell of apprehenſion; here his Saints ſee but his backe parts at the moſt: it being impoſſible that a creature, as Gods word and workes are, ſhould comprehend that is Infinite, but there we ſhall be-

hold him face to face, in as full and ample manner, as tis poſſible a finite capacity (extended to the higheſt ſtraine) can conceiue an infinite one. 1 *Ioh.* 3. 2.

3. The third degree, is Reſt and freedome; then ſhall we diſpend (for euer celebrate rather) that eternall Sabbath of Reſt, whereof our weekly Sabbath is a reſemblance: here the ſafeſt eſtate is ſubiect to alteration, the world being maintained by viceſſitude of contrary things; there Eternitie will not alter one iot of our bleſſednesſe, where that promiſe ſhall haue its full accompliſhment, *They that die in the Lord, reſt from their labours*; from the labour of ſinne, from the labours of miſery, from that worke of faith, and that labour of loue, which here are of vſe, from that patience of hope, and grieuance of godly ſorrow, vnder which here in the way of our pilgrimage we groane, and ſigh.

ſigh. Thoſe of thoſe graces which ſhall remaine, haue other manner of heauenly imployments. This reſt is by the Prophet compared to beds, which are our ſweeteſt refreſhings. *Iſa.* 57. 2. And as our *Conſcience* hath reſt, ſo freedome; *Conſcience* will then haue finiſhed its apprentiſhip, and is freed from,

1. Imperfection; here it is aſſailed with error, ignorance, ſcruple, and ſtupiditie, whereby it miſtakes the obiect, calling euill good, good euill; and alſo bindes it ſelfe with lawes the Lord neuer made; yea, here it oft times ſuſpends it verdict, ſuffering the heart to take the ſwing in what it luſteth; but there all theſe blemiſhes ſhall be done away, and it truely determine of good onely, ſith no euill can inuade, much leſſe inhabit thoſe Manſions of holineſſe, and glory.

2. It ſhall haue freedome from vio-

violence and wounds, by any disordered passion, now the sensuall appetites will doe what they lust: and if *Conscience* offer to gainesay them, they threaten turning its necke behinde it, and care not a rush for its authoritie: but there all disorder brought in by sin, shall be banished to hell, with its foster-father the *Deuill*; and *Conscience* shall possesse that former *soueraignitie* it had in the state of *Innocency*; nay, will and affections shall be so heauenly, that they will preuent *Consciences* instigation, striuing themselues to out-strip it in excellency.

3. It shall haue freedome from its viatory office; here it was Gods *Deputy*, and mans *Iudge*, but after it hath once giuen vp its account, at the day of Iudgement, it shall neuer be so burdened againe with feares and cares: and indeed it shall not need to record mans life, being free from

from blemiſh, nor yet ſpurre mans heart to good duties, being now forward of its owne accord, hauing put off the ſhoes of *ſenſualitie*, and clogges of *corruption*, nor yet needs it checke man in the leaſt matter, there being a joynt and ſweet harmony in the whole man, to doe the will of the Lord.

This perfection of happineſſe, teaches vs, what to thinke of the excellency of the ſtate of glory, ſince one faculty hath all theſe Royalties, and many more, ſhaddowed by the vaile of our ignorance. What may be the happineſſe of the whole in the Manſions of bliſſe? When all ſhall poſſeſſe the kingdome of *Chriſt*, all crowned with the diadem of glory; *Excellent things are ſpoken of thee, thou Citie of God.* All we can ſay is, that we can ſay nothing in ſo deepe a myſtery; let vs therefore leaue it with a *Selah*, admiring that ineffable happineſſe,

1 *Vſe.* Inſtr.

neſſe, *that is prepared for the Saints by the Lord Ieſus, their head and Spouſe.* Mat. 25. 34.

Vſe 2 Encour.

Here is alſo matter of Encouragement, to the maintenance of a good *Conſcience* to God-ward, who hath prepared *ſuch an excellent Reward for all ſuch as long for his appearance.* Let the worldling dreame, there is no happineſſe to the wedge of gold; and the *Atheiſt* belch out, there is nothing gotten by ſeruing of God, (true as thou doſt to the halues, which procures rather a curſe) yet wee are well aſſured, *He that hath promiſed to come, will come, and will not tarry, I, and bring his Reward with him. O let not any neglect ſo great ſaluation!* Here is a Sea of bleſſednesſe, an euerliuing fountaine of ioyes, had we the bucket of *faith* and *zeale*, to draw and drinke of the ſame. *Heb.* 11. 10. 26.

CHAP.

CHAPTER IIII.

1. *There is in ſome an euill and offenſiue Conſcience; contrary to that good and inoffenſiue, afore mentioned.*
2. *That euill in the Conſcience, is two-fold, Naturall, and Accidentall.*
3. *The diuerſe and ſundry meanes, whereby this Accidentall euill in the Conſcience is diſcouered, with Rules for recouery from it largely preſcribed; and many profitable Vſes made thereof.*

THVS farre we haue handled the faculty and goodneſſe of *Conſcience*; we are to proceede to the laſt poynt in hand, which we gather by the oppoſition of tearmes, *Contraries* being *Relatiues*,

tiues, doe mutually place and displace each other; he that describes a good man, must needes descipher an euill also, in that a difference must be made twixt the thing defined, and the contraries thereof: and what is denied in the one, is *predicate* on the other; so that *Paul* speaking of a quiet, and inoffensiue *Conscience*, informes vs of the contrary, an accusing *Conscience*, which he endeuours to auoyd: obserue then,

Doct. *There are some whose Consciences are euill and offensiue.* Heb. 10. 22. *Gods worshippers must draw neare God, hauing their hearts cleansed from an euill Conscience*; and *Isa.* 57. 19. the wicked man is compared to the *troubled Sea*, for the inward disquiet of his heart; which to confirme, he produces the Lords owne testimony, *There is no peace, saith my God, to the wicked*; and good reason for it.

1. Some

Reaſ.

1. Some haue defiled *Conſciences*, which are euer vnquiet, hauing nothing in them but impuritie, who though they haue a dead peace for a while, being buried in diſſolute luſtes, and deſperate ſecuritie, yet this peace is but crazie: when lazy *Conſcience* is rowſed, it is more violent then euer: ſo that we may well conclude, a defiled *Conſcience* is euer turbulent, and vnquiet.

2. There are ſome whoſe liues are nothing elſe but a courſe of diſobedience: ſo that *Conſcience* hath new cauſe of broyles euery day; ſuch as are deſperately wicked, make naturall *Conſcience* ſtorme, though it haue no ſauor of godlineſſe at all, meerely by the power of natures *Notions*, which diſcerne onely groſſe euils, yet is it not ſo depraued as to giue the ſinner any reſt. This euill in the *Conſcience*, is two-fold, firſt, *Naturall*; ſecondly, *Accidentall*.

Con-

Concerning the naturall Impuritie, true it is, there is more rectitude in it then in all the powers of nature beſides, that God might haue a witneſſe, and man a Iudge in euery mans boſome, either to further his conuerſion, or leaue man without excuſe in the day of account; yet hath it not eſcaped ſcotfree, *in as a Plague infecting the whole man*; according to that *Axiome*, *The firſt man defiled the Nature, and euer ſince the nature defiles the man.* This ſtull of *Conſcience*, conſiſteth,

In error: in its primeaue puritie, it did truely diſcerne of all ſublunary things, and had an inſight into the ſeuerall natures, and cauſes of the creatures: but now in ſtead thereof, there is a vayle drawn ouer the creatures, ſo that man can not now vnderſtand them without education, and much paines in learning. *Gen.* 30. 18. *Leah takes right*

for

for wrong, deeming that God had bleſſed her for giuing her maid to her husband, which might haue procured a curſe, had not the Lord beene more gracious.

2 In weakeneſſe: now it hath little, or no vigor in it: reprooue it may and admoniſh: but to what purſoſe? it cannot awaken mans heart aſleep in ſecurity, nor bridle ſtubborne will, *Gen.* 4. 7. 8. The Lord himſelfe vſes motiues to *Caine*, putting weapons into his *Conſcience* hands, *he ſhall be thy ſeruant*, and I will reuenge his wrong, *Sinne lyes at the doore*, yet all will not keepe him from Fratricide: ſo weake was his heart.

3 In loſſe of ſoueraignty: in the ſtate of Integrity, *Conſcience* was cheiſe Lord, to whom Will and Affections owed ſuite and ſeruice, and durſt not chuſe, nor refuſe their obiect, without its both priuitie, and conſent: but now ſinne hath inuented

that

that order of nature, and euery baſe luſt will out-braue *Conſcience* to its face, making it a vaſſall to ſinne with it ſelfe, *Gen.* 6. 1. 2. Here amorous paſſions preuaile more to the choyſe of vnlawfull marriages, then the Couenant of God in the *Conſcience*, to hinder the ſame, ſo that *Reaſon* and *Religion* were captiuated thereby.

4. In ſcruple, *Conſcience* we find in many men is very vnequall, ſtraining at a Gnat, and ſwallowing a Camell, and knowes no difference twixt vertue, and vice: hence our Papiſts do ſhriue themſelues for eating an egge, but make no bones of a lye, or oath, yea well were it, if theſe ſcruples were confined to ſuch *Libertines*: the Chriſtian and mortified heart, makes the life of the perſon bitter in needleſſe reſtraints, and without calling, ruſhes vpon vnwarrantable Offices: *Col.* 2. 21. ſo that he needs

a

a curbe, *Eccle.* 7. 16.

5 In ſtupidity and ſuſpenſe; whereas it ſhould diſpatch cauſes brought into its Court, either by the phantaſie, or ſenſes: it hath learned to pauſe, and make demurres, like *Delatory Lawyers*: meane while, looſe and vaine thoughts take ſuch poſſeſſion of the heart, that it hath much adoe to remoue them againe; whereas it ſhould determine forthwith, whether good or euill, and if euill, diſſwade the affections from it, *Ier.* 4. 14. This nature of Impurity is of vſe,

1 To inſtruct vs what to iudge of our naturall condition, ſeeing the *Conſcience* which is the ſoules *Centinell*, and *Pilot* is ſo maimed, and defectiue, full of ſuch vanitie, and weakeneſſe; ſure if we ſhould view the *Inferior powers*, wee may finde yet more abhominations: They are farre wide, who compare man in

1 *Vſe.* Inſtr.

in his pure naturals, to a maimed man, seeing the death of sin, and the night of Ignorance hath ouer-spread our whole man, and we become heires of death, *being aliens from the Conenants of God, through the Ignorance that is in vs*: free indeede we may be from tentation in this estate, not that Satan feares the conflict, but spares it, the hold being already his, *Ephe.* 2. 12.

2 Instr. 2 This also instructes vs that none neede to be discouraged for the slanders of vngodly persons, whose tongues herein are no slanders, seeing they are as blind as betles in the things of God, and cannot therefore determine aright: Incompetent Iudges they are, as fit to censure Religion, as *an Asse to play vpon the Harpe*: Such as want the Spirit of Sanctification, *are blind and cannot see farre off, such hidden things, as the fine linnen of the Saints righteousnesse, the spirit of*

2 Pet. 1. 9.

Adeption

Adoption, nor the comforts ariſing from the aſſurance of our Reconcilement. 1. Iohn 3. 1.

3 Wee may here learne alſo the neceſſity of Gods ordinances, whereby this error and weakenes is diſpelled: Theſe *weapons of the Lords warrefare, are mighty through God, to the pulling downe of the ſtrong holds of ſinne in vs, and to transforme vs into the Image of Chriſt*: The worlds Politicians for no ſuch worth in the Ordinances of God, through their ignorance of *cauſes*; for *cauſes*, are virtuall, either for ſome inherent quallity in them, as all medicinall ſalues, and potions are, or elſe by *Counſell*, and *diuine diſpenſation*; of which ſort are the word, and prayer; auaileable they are to purge the heart from dead workes, yet not by nature, for then the worke done, would ſerue the turne, but by diuine Ordination; vnleſſe as the Miniſter ſpeakes to the eare,

ſo

so the Lord by his spirit diue into the Inner man, all is in vaine: make vse therefore of the *day of grace*, while the Sun shines, least thou lose both it, and thy selfe, *Pro*, 29. 18.

Thus much may suffice the treaty of the naturall impurity in the *Conscience*: The Accidentall, which as rust cleaues to the *Conscience*, may be discouered vnto vs, by consideration of

1 The Causes.
2 Degrees.
3 Kindes.
4 Properties.
5 Rules of Recouery.

Causes frō without.

And first of the Causes from without man.

Secondly, from within man.

First, of those from without.

without.

1. Gods Curse vpon man in the loynes of *Adam*, which actually workes in our nature as soone as man by the vnion of soule and body, becomes a person, tending not only to the de-

prauing

prauing of all the faculties, ſenſes, and members, but all their actions, which euer they produce, during the ſtate of corruption: yet is this moſt iuſt in God, hee being a common perſon, and parent; and we in this diuine Relation, as truely parts of him, as any members of his body: No man blames a Iudge in the execution of a wife, or murtheresſe, though ſhee haue already conceiued Child, if it be before the time of life, for till then it is not a perſon, nor can be diſtinct from the mother; ſo the Lord cenſures vs before we had a perſonall exiſtence, or any being in Reaſon, ſauing in that *Idea* and *Arch-type* of the creatures, eternally in the diuine minde, *Rom.* 3. 23.

2. Natures defect in the body, which being the ſoules Organ, and inſtrument, doth either further, or hinder the ſoules dexterity in working, as it is more

or leſſe fitly organized, thereto; hence it is, that where the body anſweres not the ſoules agility, and dexterity: the mind of man is poſſeſsed with folly, or diſtracted by phrenſie, or lunacy: yet theſe defects in nature, doe nothing blemiſh the perfection of Gods workemanſhip; ſeeing the perfection of the whole, ſhines forth the rather in the debilitie of the parts of ſome of the creatures; as the benefit of ſight is beſt diſcerned, by the beholding of a blind mans carriage.

3. The third cauſe, is ſpirituall Iudgements: men abuſe the light of knowledge, in withſtanding the offer of Gods grace; which occaſions the Lord to giue them ouer to *ſpiritual blindneſſe*, that in ſeeing by (ſpeculation) they vnderſtand not (practically,) but grow more hardned, and in Iudgment more ſtupid daily. *Iſa. 6* 10. Yet is the Lord herein moſt iuſt. An Appren-

prentice hath giuen him by his Maiſter a Candle, to light him to bed, which he abuſes in lighting him to game, or drinke; whereupon his Maiſter takes it from him, blowes it out, and ſendes him darkling to bed. In the way whereto, he breakes his face, or armes, by ſome fall. Will any man blame the Maiſter, ſith the Candle was his, and allowed onely for vſe? I trow not; euen ſo, our abuſe of the knowledge we haue, occaſions this Iudgement from the Lord.

Within.

Now the cauſes from within man, are theſe,

1. *Originall ſinne.* The ſtaine and filth whereof, is as naturall, and hereditary, as any qualitie in man, making vs for the preſent lyable to Gods wrath, and by working in our affections, and members, bringeth forth dayly more vngodlineſſe, whereby euen the light of Reaſon in the Conſcience is eclipſed. Euery ſin

is of an attractiue and growing nature, encreasing from little to more; and like a *Gangrene* in our ioynt, secretly creepes vpon the whole: so this naturall impuritie, til it haue brought our whole nature to sins conformitie: this growth of sinne is set forth by S. *Iames* 1. 14. 15.

2. Ignorance; when the mind of man is destitute of the Principles of good and euill, it comes to passe, that much filthinesse lodges in mans bosome, vnseene, vncensured. *Nature* sayth, *Euery like begets the like to it selfe*, so naturall blindnes begets such stupiditie, that some men differ little from beasts, vnlesse it be in the worser part. Where doth Idolatry, Atheisme, securitie, and vnteachablenesse raigne, but where Ignorance is had in high esteeme? *Pro.* 19. 2.

3. Neglect: while men harden their faces against *Conscience* voyce, rushing on what is

forbids, and deferring what it perswades, they defile their owne hearts; peruersenesse euer making a breach in the spirit of man. Also, Custome of sinning causes habits of impietie, which cleaue as fast as the flesh to the bones; and therefore as they are acquired by frequent action, so neuer abolished but by much sorrow, and instancy in holy duties. 2 *Tim.* 3. 13. Pro. 15. 4.

4. The raigne of sinne addes much to the defilement of *Conscience*: where euer any notorious vice beares sway, all the powers of nature are made drudges thereto, whereby the mind it selfe is heaued off the hinges; and after a while is content to see, and winke, and winke and see. *Iudas* a long while suppressed the flames of *couetousnesse*, by the greene wood of the present bagge, and future enlargement by his Maisters earthly Kingdome, which after brake

forth more furiouſly.

1 Vſe. Theſe cauſes of *Conſcience* Impuritie teaches vs;

Inſtr. 1. Of all others, the greateſt are ſpirituall judgments, though inſenſible to the *naturall man*, yet doe wound deeply the ſoule and ſpirit of man, and are not onely effects of Gods diſpleaſure, but ſtumbling blockes of ſin in our hearts; and beſides, bind vs ouer to endleſſe miſery: ſuch are the *ſpirit of ſlumber* & *ſecuritie*, Rom. 11. 8. *To be giuen ouer to vile affections*, Rom. 1. 24. and a *Reprobate minde*, Rom. 1. 28. All which yet the vngodly carry with a faire out-ſide, being the onely jolly fellowes in the eſteeme of the world; whereas their *inward parts are very wickedneſſe*, and they by theſe ſpirituall deſertions, *Reſerued in chaines of Impenitency, vnto the great day of the Lord.*

Infor. 2. We are here alſo informed of the nature of ſinne, which like the

the hop, creeps vp to the higheſt power in our natures; one degree of vanitie drawing in another, iniquitie being haled with the *Cartropes of vanitie*. Naturall concupiſcence, is the mother of all miſchiefe, hatching the egges of luſt, which when it is conceiued, brings forth liking, liking prouiſion how to compaſſe it; forecaſt produceth action, and frequent trading in ſinne the habit, vntill *Conſcience* it ſelfe be maimed, and the whole man carried as on wheeles to perdition. *Achan* firſt ſaw the prey, then coueted it, then tooke it, after hid it, and laſtly, ſtood ſtiffly to the deniall of it: and all theſe degrees were acted in a trice, ſo violent is the current of ſenſualitie in mans heart. *Ioſh.* 7. 22. Such therefore as giue their hearts libertie to haue a little ſport, and dalliance in ſin, vnder pretence of ſtopage, when they pleaſe, doe gall themſelues; theſe theeues of

suggestion once admitted, will riffle the heart or euer they blin.

Degrees. 2. Concerning the second thing, the degrees of this euill in the *Conscience*; they are either, 1. In this life; or, 2. after this life. For the degrees of it here; they are,

1. Lazinesse, and contentment with naturall light, which makes the person vnfit to be wrought vpon; they haue not liued thus long, but they hope they know their duties, as well as the Preacher can tell them; and for faith, he is not worthy to liue, that will not beleeue God; they thanke God, they haue alwayes had a true faith, and good hearts to God-ward; and so long, let others lay their pleasures, they will like themselues, nor their state euer the worse. This is the sicknesse of many *English Protestants*, who cõtenting themselues with the name and shell of Religion, liue and die in a careleſſe and

and fruitleſſe vſe of the day, and meanes of grace. Thus *Ieruſalem* occaſioned her vtter ruine, by deſpiſing her *viſitation*, Luk. 19. 42.

2. Another degree is wilfull and affected ignorance; when men ſee the light, but dare not approach it, leaſt they ſhould be reproued by it, and ſo their hearts (now quiet) diſeaſed thereby. Like the *Elephant* they are, which before he drinkes, bemuds the water, leaſt his deformitie ſhould appeare. Some of theſe I haue known run from their own Paſtor, in whoſe doctrine there was a cutting power, to other *Sir Iohn Lack-latines*, vnworthy the name of a *Miniſter*. Theſe men would faine haue a ſmooth and euen way, without rubbes; but the Miniſtery hath ſo galled their hearts, that they could not ſleepe quietly in their beds; and hence reſolue to ſhut their eares *from*

bearing the Law, as Owles hating the light of the truth. This is a further degree then the former, wherein *Conscience* it selfe rises vp in Armes against God, its Master. *Iob.* 3. 19. 20.

3. A third degree, is voluntary consent to the temptation; when not onely the inferiour powers of the soule, but the mind and *Conscience* grow dissolute, which indeed should struggle, and reluct against sinne, yet now is become an Agent, and Factor for it: and is therefore fitted with colours, and distinctions, to set a faire die on a foule cause, turning the *terrors of the Lord*, into a doctrine of libertie in sinne, *Isa.* 22. 13. *Let vs eate and drinke*, (say these Ruffians) *for to morrow we must die.* A strange degree of Impenitency, when men can acknowledge a Iudgement, and to morrow next, the day of appearance before the Lords tribunall; and yet these considera

tions

tions worke no remorſe in their hearts, but rather a helliſh Reſolution, to ſwill and ſweare, while they haue an houre to breath; whoſe cenſure in the 14. verſe, is moſt terrible, to wit, *finall Impenitency.*

4. The laſt and worſt degree of this vncleanenelle, is a Conformitie to ſinne, and Satans Image; ſinne is now ſo incorporate in them, that while they liue and moue, they cannot but doe it. This Image of hell, conſiſts in,

1. A direct hatred of all truth, and honeſtie, taking the groſſeſt crimes for vertues, if they tend any way to the diſparagement of the truth. *Ioh.* 16. 2. Our Lord mentions ſome, whoſe *Conſciences* were ſo helliſh, they deemed it *good ſeruice to God, to kill his Diſciples.* And haue not our eyes ſeene them, who haue wiſhed one moneths libertie, for the butchery of the Saints?

2. A

2. A loue and liking of nothing but that which is directly euill; how many are there, whose *ſleepe departes from them, vnleſſe they cauſe ſome to fall?* The deuils purueyers for the foulest Impieties, whose wils are turned directly from God. 2 *Tim.* 3. 3.

Now concerning the euill, and vnquiet in the *Conſcience*, after this life; it muſt be obſerued by way of premonition, that whatſoeuer euill offices, mans *Conſcience* doth him here, the ſame it continues to the damned, after the period of mortalitie; ſith it is then ſpecially one of the *Lords Executioners*, to inflict that torture of Gods wrath, being one of *his vials, filled full of the wine of Gods indignation.*

For the Illuſtration whereof, obſerue with me;

1. The actions it doth.
2. The manner.

The actions;

1. It

1. It vpbraides; 1. with neglect: 2. loſſe.

With neglect;

1. Of many ſound and juſt Reproofes, preſſed on their *Conſcience* by the Word, diuiding them their preſent portiõ, which they poſted off without attention, without reformation.

2. Of ſo many ſweet Exhortations, inuiting to the moſt excellent ſtate of holineſſe, of happineſſe, to which yet it turned the deafe eare, eſteeming Religion, a diſgrace to a manly, and generous ſpirit.

3. Of ſo many gentle corrections, and warnings from the Lord, to haue weaned them from the ſweet of ſinne, by the Interpoſition of the thorny hedge of troubles, which yet they haue ſlighted, hating to returne, *Iere.* 2. 30.

2. It vpbraides the heart, with the loſſe of,

1. So many gracious promiſes,

ſes, which they might haue inioyed as well as any others, had they not hardened the heart againſt the condition of holines, required therein.

2. Of ſuch holy motions, as were diſtilled into their hearts by the ſpirit of grace, which yet they haue quenched by wilfull reſiſtance; alas, many a ſigh, and godly wiſh, they haue ſtrangled in the birth, which now they lament!

3. Of Redemption by Chriſt, the efficacy of whoſe bloud, was offered to them in the Goſpell, which yet they haue trampled vnder-foot, as an vnhallowed thing, *Heb.* 10. 29.

4. Laſtly, it vpbraides the loſſe of the poſſibilitie of heauenly glory; a Sermon of bleſſednes in their liues, was leſſe eſteemed then a winter-tale, but now they prize the *inheritance of the Saints*, whom formerly (poore ſnakes) they did lade with diſgraces; but

but now if they had a thouſand worlds, they would depart with all, for the fruition of their ioyes one houre. Now the cleare viſion of God, the ſocietie of the Saints, and Riuers of pleaſures at the right hand of God, runne in their minds: O that they could forget their loſſe!

2. The ſecond action it doth, is, It wounds, and gnawes, & laſhes the heart of man, fretting within man, for the former euils committed. Now the *Conſciences* of many men, are lulled aſleepe, on the downe-beds of ſecuritie; but then its clamors will be ſo loud, its voyce ſo ſhrill, and peircing, that it is a very hell, to endure an enraged *Conſcience*, the beginnings whereof, we may ſee in perſons male-content, who flying the ſting of an accuſing *Conſcience*, ſeeke by laying violent hands on their owne liues, to eſcape its galling. This, ſome haue compared to a Vulture, euer gnawing,

gnawing, and feeding on mans heart, to a fury, euery haire of whose head was a venemous Snake; so wittie men haue beene to set forth their owne misery.

3. It terrifies and affrights the damned: a guiltie *Conscience* (we know) makes men deeme euery tale that is told, is of them, and to thinke, that euery bush is a beare; causing *feare where no feare is*. Much more will it skare the sinner, in the pit of perdition; where euen the soules haue their obiects of feare, and terror. If *Cain* on earth feared, euery man would kill him, vexed with guilt of *conscience*, what a peck of feares thinke we him in now, enuironed with *a Legion of Deuils*? who besides the Lords Commission, haue euer ought man a bitter spight. Hence arise those weepings, and wailings, those skrekings, and howlings, mentioned *Mat.* 13. 22.

4. Lastly, It subscribes the righ-

righteous judgment of the *Lord*, confeſſing its deſert, to be no leſſe then the puniſhment thereof; *Mans ſpirit will ſuſtaine his infirmitie.* While *Conſcience* takes our part, it is no ſmal matter can appall mans heart, but here it is become mans enemy, ſetting in foot with the *Tormentor*; prouoking thoſe helliſh furies to lay on loade, and ſpare not, ſith he hath out-faced the *Iudge* himſelfe, in deſpiſing the offer of his grace: and alſo replying to mans helliſh out-cryes; nay, it is well done, I told thee as much when thou mighteſt haue preuented it; nay, beſhrew him if he ſpare thee: now thou feeleſt what it is to ſinne againſt God; what to offend a *Conſcience* ſo friendly, ſo ſweet a companion.

Theſe are the actions it doth; the manner followes.

1. All theſe euill offices it doth moſt rigorouſly: during this life, it was ſo weake, and maimed,

maimed, that its offices were either left vndone, or without life, and power; so that the sinner neither felt, nor feared its lashes; but now like a robbed Beare, or trodden-Serpent, it prosecutes him with the hue & cry of *damnation*, mercilesse and endlesse *torment*. There no colourable distinction will stop its mouth, no bribes of pleasure, or profit, can cause its silence. From this rigor of *Conscience*, wee haue a Prouerbe; *He hath a hell in his bosome as goodly as he makes it.*

2 All these it doth restlesly, giuing the sinner no ease, no respit: In this life paines and diseases haue their fits, twixt which there is a breathing space, to reuiue the spirits: but in hell, *Conscience* neuer blines condemning, lashing, and torturing the sinner, being set on, and backed by an infinite, and endlesse wrath, the edge of its reproofes, will no longer be dulled; it sets

it

it on for forgetting; and for this cauſe, its fitly reſembled to that diſeaſe, called the *Wolfe*, which is euer ſucking and gnawing, till it haue made man like an Anatomy, neuer ceaſing till it haue exhauſted the vitall powers. In that torment the Glutton ſhalbe denied one drop of water, one dram of refreſhing to his paine: *Luke* 16. 25.

3 All theſe it doth Eternally, after Millions of Millions are ſpent in thoſe fiery flames, their yeares are as ready to begin as euer: a Childe with a ſpoone may ſooner empty the ſea, then they accompliſh their miſery; this word *neuer*, is that which galles the heart of a ſinner: on earth we ſay, *extreame paſſions take away ſenſe*, and *nothing violent is perpetuall*: but in hell it is farre otherwiſe, a wonderment it is, how the powers of nature ſhall be fitted for torment, that whereas one would thinke ſuch extremity

mity of paine, would breake the stoutest heart, yet the same *wrath* that imposes positiue torment, supplies spirits to beare it without consumption, without anullity, *a riuer of brimstone is not consumed by burning*: Reue. 14. 11. Isay 66. vlt.

Ob. But me thinkes I heare you obiecting, how doe you know these things of hellish *Conscience*, hauing neuer felt them?

An. I *Experience is the Mistresse of fooles*, can not a man know that fire is hote, vnlesse hee put his finger into the flame? All these offices *conscience* performes to sicke persons, and men condemned to die, being but the first fruits of their future inheritance; but tell me, wast thou euer in the *Purgatory* of an afflicted *Conscience?* Didst thou euer feele the *terrors of the Lord*? or hast beene skared *by dreames and visions in the night*? Or hast thou euer learned, what a thing it is to be-

behold a guiltie *Conſcience*? and an angry *God* without *Chriſt*? If not, bleſſe God for the ſenſe of his loue; or otherwiſe, thou wouldeſt haue felt as much, as now thou heareſt.

These degrees of euill in the *Conſcience*, are of vſe for Information, for Exhortation.

1 *Vſe.* Infor.

1. We are here informed of the juſt Iudgement of the Lord, in impoſing the ſame torment on wicked men, he doth on euill Angels, they are as like as two twins can be. Satan was his own *tempter*, ſo they wilfully harden their owne hearts; he hath an inueterate malice againſt Religion, and they ſcorne, reuile, & perſecute to the vttermoſt the Saints; he more wicked where his chaine is ſhorteſt, *Reu.* 12. 12. and they more diſſolute towardes their end. *Iſa.* 22. 13. As perſons infected with the Plague, are thruſt into the Peſt-houſe together, though of different qualities be-

fore; so no place so fit as hell for those, whose impieties, nor heauen, nor earth can endure. *Reu.* 15.3.

2 Infor. 2. It informes vs how great & exquisite the torments of hell are; for if one facultie hath so much fury, as to make man thus miserable, what may we thinke will be the torment of the whole? if the scalding of one finger will cause so much smart, what will not the torture of all the senses, and members? Besides, if that distinction of the Schoolemen be warrantable, of the paine of *sense*, and paine of *losse*; and that (as they say) the losse of Christs presence, and the priuation of the ioyes of heauen, doth more afflict them, then all the sensible torment. Sure, words may somewhat intimate, and comparisons resemble, but no Art of man can punctually describe that vnutterable measure of *torment, prepared for the Deuill, and his Angels.* Mat. 25. 40.

3. This

3. This also Informes vs, there will come a day, when wicked men will approue Religion, and wish a thousand times, that they had but one houres respite, that once more they might heare the voyce of the meanest of those Ministers, they formerly haue despised; counting them happie that haue *the bels of Aaron* sounding in their Assemblies, who haue time, and opportunitie, to preuent their condemnation. The *Glutton* in hell, was not a little perplexed with the neglect of Religion, now desiring his brethren might haue a message of terror, to affright them from their voluptuous liuing, which had cost him so deare; now he prefers *Lazarus* godly and miserable life, to all his jollity in daintie fare, delicate, and rich attire. Infor.

These degrees of vncleanesse, 2 *Vse.*
serue to Exhort vs;

1. To heare and obserue *Con-* Exhort.

science

ſcience gentler checkes, and reproofes here, or elſe let them aſſure themſelues, it will pay them home hereafter; here it offers mans heart ſweet ſocietie in vertue, and Religion, but being caſheired by head-ſtrong, and exorbitant affections, it turnes our vtter enemy. If neither the joyes of heauen, nor the priuiledges of a better life, will ſtirre vp in vs a care of holinetſe, let the furies of hell, and the laſhes of an enraged *Conſcience*, affright thee, from glutting thy ſelfe in ſenſualitie. The day is at hand, and the time poſteth, wherein an *Immortall death*, and an *Eternitie of dying*, attend all the workers of iniquitie.

Exhort. 2. This alſo Exhorts, ſleepie *Conſciences*, to awaken, and heare what is that pittance, which by their graceleſſe carriage, they haue treaſured vp to themſelues. Or elſe if thou wilt not heare, feare that cenſure; *He that is vn-*

cleane,

cleane, let him be vncleane ſtill; a *Prophet hath beene amongſt you.* O (ſay theſe wretches) if I could ſee ſome damned *Epicure* to come from hell, and tell vs of the torments they endure; or ſome wanton *Dalilah*, to informe vs, that the fire of luſt, is quenched with the greater flames of hell-fire. O then they would leaue their filthineſſe! Why man, Is not the voice of the liuing God, as authenticall, as of a damned ghoſt? Nay certainly, if thy eares be ſealed againſt inſtructiō from the Word, and the Oracles of life be to thee as water ſpilt on a ſtone; all the deuils in hell, cannot worke any good in thee. *Luk.* 16. 31.

The third thing propoſed, concerning this acquired vncleanneſſe, is the kindes. Kindes.

1. *Conſcience* ſeemingly good, which hath ſuch faire demeanor towards men, that its often taken for *renned Conſcience*; ſuch is the

Conſcience of Ciuill honeſt men, who are very ſtrict in obſeruance of common Iuſtice; that one would judge, it were for loue of vertue, and *conſcience* of GOD; whereas indeed vertue, in caſe it outſtrip their modell, and ſelfe-pleaſing courſe, is abhominable in their eyes.

2. In hypocrites, who will run themſelues out of breath in outward performances, and giue Religion ſuch gilded words, and goodly ſhewes, as paſſes; yet being none of the *Lords plants*, are ſure to be rooted out. Both theſe in the eyes of the world, are the onely Chriſtians; whoſe *Conſciences* were as yet neuer purged from their vncleanneſſe.

2. *Erronious Conſcience*, that ſmites for well-doing, or omiſſion of euill; being either in

1. Superſtitious perſons, who more trouble themſelues about *Anniſe* and *Cummin*, then *the weightier points of the Law, righ-*

te-

teouſneſſe, and iudgement. Catch at the ſhaddow, and ſo loſe the ſubſtance of Religion. Thus our *Popiſh Recuſants* make *conſcience* of fleſh-meates, and numerall prayers, neglecting the Scriptures, and Sabbaths of the Lord. And for ſubiection to authoritie, they count it meritorious, to murther the *Lords Annointed.*

2. In Nouices in the faith; whether ſuch as are yet in the pangs of the *new birth,* or otherwiſe weake in iudgement. *Naaman* will needs haue *two Mules loade of earth,* as being more holier then any other, 2 *Kin.* 5. 17. Thus *Peter* was ignorant, both of our libertie in Chriſt, from *Iudaiſme,* as alſo, of the calling of the *Gentiles*; vntill God by a viſion from heauen, inſtruct him in both. Thus our *Seperatiſtes* will haue a Church free from Imperfections; and many tender hearted Chriſtians, depriue themſelues of much peace, and

libertie, by impoſing on themſelues *Voluntary Religion.* All which errors, ariſing from tenderneſſe of heart, are the rather to be forborne; yet are not without ſinne in the perſon, pollution in the *Conſcience.*

3. The third kinde is, *benummed Conſcience*; which if it ſtirre at all (which is very rare) it is ſo ſlenderly, and coldly, that the heart, drowned in deepe ſecuritie, is nothing awakened; it can ſlugge twentie yeares together, and neuer call the ſinner to reckoning; yea, oft times the whole life of man, vnleſſe ſome memorable hand of God rowſe it vp; and for matters of leſſer moment it dallyes, *if I neuer doe worſe, I care not*: making faire weather, where a *liuely Conſcience* would raiſe ſtormes. Thus *Dauid* almoſt for a yeare reaſons with himſelfe; when two Armies meete, ſome muſt needs fall, and if it be *Vriah*, wherein is he to be priui-

led-

ledged aboue others: and hath not the *Leader*, power to place whom he will in the *forefront of the battell*? This and ſuch like ſtuffe ſerued to ſtop the mouth of his *Conſcience*, till the *Prophet* conuinces him of his guilt herein, *Gen.* 42. 21.

4. The laſt kinde is, *ſeared Conſcience*, which by cuſtome in ſinne, is growne vtterly without life; as fleſh *ſeared with an hot Iron*, becomes dead, and is no longer informed by the ſoule; ſo continuance in ſinne, depriues *Conſcience* of all life in the truth.

This is in perſons of the baſeſt qualitie; as

1. Perſons wilfully obſtinate, and diſſolute in ſinne, hauing ſworne *to worke wickedneſſe*, in deſpight of God, and man; as *Ahab*.

2. *Apoſtates*, who are wilfully fallen from the truth they formerly profeſſed, or were perſwaded of: and being giuen ouer

to a *Reprobate minde*, ſet themſelues in direct oppoſition to the truth, ſinning of themſelues, to their vtter perdition. Theſe are the higheſt degrees of ſinne, declaring the perſons to be Irrecouerably fallen from grace. 1 *Tim.* 4. 2.

Vſe. Teach. Theſe degrees of *euill Conſcience*, doe ſhew vs, that there are degrees of ſinne, and diuerſe ſorts of ſinners; though truth is but one, yet error is manifold. Of *foure ſorts of ground* that receiue ſeed, there is but one brings forth fruit to perfection. for one *good Conſcience*, there are foure ſorts of euill; its the common practice of theſe times, to bleſſe themſelues in a conceipt of their happineſſe, for that they are no drunkards, no oppreſſors, but iuſt and vpright dealing men. Whereas there are diuerſities of ſinners. And what if thou be none of the groſſeſt, yet euery ſinne is mortall; and a *ſeemely*

good

good Conſcience, may as truely euince thee to be in that ſtate of damnation, as a *ſeared* may, and though thy torment be leſſe, yet the beſt of hell is hot enough. *Pſal.* 1. 1.

The fourth thing propoſed, is the properties of this *euill Conſcience*; which are theſe, Properties.

1. It is quiet, ſuffering man to ſlugge in ſinne without remorſe; as in thoſe perſons, *Iere.* 7. 10. who preſumed of deliuerance, though *they did lie, and ſteale, & murther*, and other ſuch like abhominations.

But though the *Renued good Conſcience* is quiet, as well as this *euill and benummed*, yet they differ in maine and eſſential things.

1. In the cauſes.
2. Motiues.
3. Durance.

1. For the cauſes.

1. *Euill* is quiet out of ignorance, not diſcerning what is right, what wrong; and though

there be motes, yet the beames of diuine light are wanting, to discerne them, *Ion.* 4. 11. But *good*, is quiet out of Innocency; it hath made priuie search in the heart, and can finde nothing to quarrel about, the *conenant of the Lord* being obserued sincerely, according to desire, and endeuour. *Psal.* 18. 21.

2. *Euill* is quiet out of Impenitency, as being vnable to disquiet mans heart; such is the weakenesse of the one, and hardnesse of the other; but the *good* is quiet out of veritie, in vpon examination hath found the heart adorned with many excellent graces, and the life beautified with good workes: so that vnlesse it should lye against its own knowledge, it cannot doe otherwise, *Isa.* 26. 14.

2. They differ in the Motiues;

1. *Euill* is quiet, and of a desire of rest, it would by any meanes

meanes be at peace with it ſelfe, though it buy it deare; and therfore dares not come to the light, willing rather to feele hell euer, then heare of it once. *Iſa.* 30.10.

2. Its quiet, out of a loathneſſe to account, it cannot endure to heare of the Reckoning. Its run it knows not how far into arrearages with God; it dares not caſt vp its debt-booke, Iudgement is ſo tedious to heare of, it chooſes rather to put heauen to a peraduenture, then diſquiet the heart by examination.

Contrarily, *good Conſcience* hath other motiues, ſuch plaine demonſtrations from the ſanctitie of the life, ſuch experience of the humilitie, and ſinceritie of the heart, with whom it hath had daily, and familiar conuerſe, that it ſhould much abuſe its authoritie in vexing ſuch *a true Iſraelite*, and plaine hearted Chriſtian.

2. The witneſſe of the ſpirit

of God, vttering a ſweete voyce, and working in vs a ſtrong perſwaſion, that we are in the ſtate of grace; and from this perſwaſion, there iſſues a ſweete calme in mans *Conſcience*. Peace of heart being one of the fruits of the ſpirit. *Gal.* 5. 22.

3. The third difference, is in the durance of this quiet;

1. *Enill* is quiet onely till it awake from the ſleepe of *ſecuritie*. If at any time the Word come home to the *Conſcience*, *Ahabes conſcience* beſtirres it; or if Gods immediate hand of affliction doe but rowſe it, then as a band dog, it flyes into its maſters face.

2. At the fartheſt, it is quiet but till the particular appearance in *Iudgement*. Suppoſe it be *ſeared*, and ſo without life, yet that is reſpecting vs onely, all its offices reſpecting God, remaine entire, ſo that at the day of ſummons it will produce volumes of

of a large ſize, *to arraigne, and indict the ſinner.*

On the contrary, *good Conſcience* is quiet;

1. Vntill the perſon ſtep aſide by ſome diſorder, and then as a ſweet *friend*, it takes him by the hand, and tels him roundly of his miſcarriage. 2 *Sam.* 24. 10.

2. Its quiet with vs onely while our *couenant* with God is maintained, or being violated, vntill we haue ſued out our *quietus eſt*, out of the Lords Court of diſpenſations, ſtand out with God in neglect of godly ſorrow, confeſſion, or other holy duties, and *conſcience* will be at daggers with thee. *Euils of ſmart* it matters not a ruſh, but thoſe *of ſin*, it can no way digeſt. *Dauid findes no reſt in his bones*, till he gat to confeſſion. *Pſal.* 32. 3 5.

2. The ſecond propertie of *an euill Conſcience*, is ſtirring, raiſing ſuch diſtemper in the heart of man, that a dog would not en-

endure such a life, like a band dog, barking night and day, so that *in the middest of his iollitie, the heart is sorrowfull*; yet for that you may remember, it was a propertie of the *Renued good Conscience*, it will be worth our labour to difference them: differ they doe,

1. In the grounds.
2. Manner.
3. Issue.

1. For the grounds; *Euill* stirres in man, for that he is out of the *couenant*, an enemy to *God*, and an heire of wrath. *Caines* disquiet was, that God was bent against him, his state damnable, and his sinne irremissible. *Gen.* 4. 13. 14. But *good Conscience* stirres, for that it hath failed in keeping the *couenant*; for that so holy a Law hath beene violated, and so kind a father offended, as for the state of grace, it neuer questions that, vnlesse it be in some spirituall swoone, which lasts not long, but the Comforter returnes. 2. *Euill*

2. *Euill* ſtirres at ſinne, not as ſinne, not as a violation of a diuine law, but as a meanes to procure miſery. *Act.* 8. 23. *Simons* care was, *that none of theſe things might befall him*; and *Saul* deſires to be graced before the people, for God it was no matter. But *good* ſtirres more at ſinne, then an hundred plagues. When *Dauids Conſcience* ſtird, his complaint was, *take away the ſinne of thy ſeruant*; as for the puniſhment, he not only kiſſes the rod in choice of a plague, but would haue none ſmart for it but himſelfe; *Alas, what haue theſe ſheepe done; I and my fathers houſe haue ſinned.* 2 *Sam.* 24. 10. 17. 1 Sam. 15. 30.

2. For the manner.

1. *Euill Conſcience* ſtirres vncertainly, by fits and ſtarts, now and then, when it cannot chuſe, after it hath ſurfeited of lazineſſe many a faire day; the heart being leauened with impietie, ſoone ſmoothers any good motions di-

distilled thereinto. Thus it fared with *Saul*, 1 *Sam.* 16. 23. But *good*, being euer wakefull: a *good Centinell* stirres at euery disorder, no sooner can a wicked lust peere out the head, but its cald to *Conscience Court*, and there censured.

2. *Euill* stirres alwayes in the extreames, either so cōldly, that it makes not the sinner blush, or else being suddenly awaked, it rages so furiously, that there is no liuing by it; making the wounded heart, to runne vp and downe, like a stricken Deare, with the deadly arrow hanging in his side. *Gen.* 4. 15. But *good* shunnes both those extreames, it gently, and mildly, yet imperiously, and effectually admonishes the disordered heart; neither needs much adoe, the heart being tractable to good, attends its voyce, *Isa.* 30. 21.

3. They differ in the issue of this contention;

1. *Euill* ſtirring, driues the ſinner from God; the ſound of its voyce being onely *damnation*, and the *torments of hell*, apprehending God as a terrible God, its impoſſible, that the ſoule beholding God out of Chriſt, ſhould euer ſwimme out of the gulfe of *deſpaire*. Thus *Saul* runs to a *Witch* at *Endor*, 2 Sam. 28. 8. But *good Conſcience* ſo ſtirres, as that it driues the ſinner from himſelfe, but euer to God; it dares not deny the *Word of conſolation, that ſpeakes to vs as to ſons*; its quarrell being againſt ſinne, and not the perſon; it leads him to the fountaine of mercy, by contrition of heart. *Peter* goes out and weepes bitterly for his offence. *Luk.* 22. 62.

2. *Euill* ſo ſtirres, that it armes the ſinner againſt himſelfe, or others; if *Saul be vexed with the euill ſpirit*, he will not ſpare his *Ionathan*, if he ſpeake but a croſſe word. 1 *Sam.* 20. 33. And others

thers male-content, haue beene the executioners of wife and children. And *Iudas*, ſtung with guilt of *Conſcience*, in a deſperate moode, *throwes himſelfe downe headlong, and ſo burſt aſunder, Act.* 1. 18. But *good Conſcience* ſo ſtirres, as that it remooues ſinne, which is as an euill diſeaſe in our bones; and by aſſurance, doth ſo reuiue the drooping ſpirits, that all the powers of nature fare the better; its *health to the nauill, marrow to the bones.* Pro. 17. 22.

3 The third Propertie of this *euill Conſcience* is, Its mutable, off and on; ſometimes it will carry a face of ſinceritie; by and by as diſſolute, as ſhame of men, and feare of lawes, will ſuffer it. In caſe it falls into good company, its carriage ſhall be ſo demure, and ſemblable, its ſpeeches in pure print; that one would admire its facilitie herein; yet when it comes into the worlds ſinfull mates,

mates, it will ſwill, and ſweare, and reuile amongſt the thickeſt. True it is, *naturall Conſcience* can both diſcerne, and diſlike ſome groſſer crimes, vntill it be hardly ſet in temptation, and then, when ſuggeſtion will haue no nay, it is ſhamefully foyled. *Pilate* a while ſtickes to Chriſts innocency, out of *Conſcience* of equitie; yet their inſtancy (good Rulers muſt yeeld ſomething to euill manners, for feare of mutiny) was a great ſtumbling block, eſpecially, the feare leaſt a complaint ſhould be carried to *Ceſar*, *Ioh.* 19. 12. and his office endangered. A perillous matter, when (ſilly man) thy office and natiue ſoyle, are forfeited hereby, and thou driuen to diſpend the remainder of thy bitter houres in exile.

4. *Euill Conſcience* is partiall; there is ſome fat ſinne or other, it is pleaſed to ſpare, the ſweete whereof, it puttes vnder the tongue.

tongue. Some will reforme their ſinnes of *pleaſure*, others of *profit*; ſome their great ſinnes, which the world cryes ſhame of; others their leſſer crimes, being not ſtrongly tempted thereto. But where is he that will throughly *purge his Conſcience from dead workes*? Vntill *Iohn* come to *Herods* boſome-ſinne, he ſhall be wel-come to the *Court*, and haue all poſſible grace from the King; but if he touch his *white ſinne*, (and who will ſtand ſtill to haue his eyes put out) *Iohn* muſt to priſon. Such a fondling is his darling luſt, that the *Word* muſt not blow vpon it; when yet if *Iohn* will hoouer aloofe, and conteine himſelfe in *forraine application*, he is the onely Preacher; and to gratifie his paines, *many things ſhall be reformed*. *Mark*. 16. 20.

5. *Euill Conſcience*, is lazie and blockiſh, nothing will ſinke into it; it hath beene weeted with the

the ſweete influence of heauen: all the good creatures of God, haue beene ſeruants to its comfort; yea, it hath had the good word of God, with the offer of ſaluation, propoſed to its choice. Beſides, God *as a iuſt Iudge*, hath followed it with his ſcourge, to ſee if by any meanes, he could make ſinne abhominable; and yet its neuer the better, nothing will worke vpon it. Is it not a wonder, that many Congregations, after ſo much ſweate, and paines of their *Paſtor*, are yet ſo ignorant, and ſtupid, in matter of godlineſſe? Sure, they are poſſeſſed with the *dumbe* and *deafe ſpirit* of obſtinacy, & their hearts *ſhut vp in vnbeliefe*, or elſe ſomething, at leaſt, Conformitie to outward Religion, would be wrought in them. *Iſa.* 26. 10.

6. *Exiall Conſcience* is declining, growing daily worſe and worſe; that light it hath by nature, or education, is extinct by neglect.

Cu-

Custome in sin hath raised such a mist, or damp in the *conscience*, that the very light in mans mind is become darknesse, and sinne goes vnseene, vncontrolled, vntill the full measure of Impietie be fulfilled; *No man suddenly growes most wicked*: This *Cockatrice* is not hatched in an instant. *Conscience* in the vilest varlet, at the first hath some sparkes of honesty in it, which being drowned in deepe securitie, and ouerwhelmed with a whole Rout of vnruly lusts, man in time comes to that degree of impietie, that he sinneth sinningly, earnestly, and with both hands, hauing forgotten to be wise and vnderstanding, 2 *Tim.* 3. 13.

Vse These Properties of *euill Conscience*, are vsefull:

Infor. 1. To informe vs, how necessary it is that the *Lords Ministers* should so handle the *word of truth, that euery man may receiue his own portion*; distributing mercy to whom

whom mercy, judgement to whō judgement belongeth. One man is not more like another, then *good* & *euill Conſcience*, both quiet, both ſtirring; ſo that vnleſſe the wholſome *Word be ſo diuided*, that euery man may ſee his heart Anatomiſed, his ſin deſciphered by euident Characters, & marks of *good* and *euill*, man can neuer be brought to a ſight, and ſenſe of his miſery, which is the firſt ſtep to true happineſſe: if otherwiſe the *Word* be handled, in a generall and confuſed manner, the vileſt offenders partake of the *childrens bread*, and are carried in a *fooles Paradiſe*. *Ieremy* muſt *ſeperate the precious from the vile*, or elſe he behaues not himſelfe, as the Lords voyce. *Iere.* 15.19.

2. This alſo Informes in a Reaſon, why after the husbandry of the Lord, and the paines of his ſeruants, ſo little good is wrought, ſo ſlender Reformation, but rather the grace of *God* is abuſed

2 Infor.

abuſed to wantonneſſe, and libertie in ſinne. Alas, how can it otherwiſe be, ſith mens *Conſciences* are ſo lazie, mutable, and partiall, ſo that the *Word*, how euer otherwiſe powerfull, is as water ſpilt vpon a ſtone; the Prophets eloquence, and power is commended, and he like one that can play well on an Inſtrument, and Chriſtes doctrine ſo powerfull, and as ſweete as any Pipe, yet could not mooue that vntoward generation *to dance after him. The ſluggard is more wiſe in his owne eyes, then ſeauen men that can render a reaſon*; euery one is affected with his owne meaſure of Religion, that though they haue beene hewen by the *Lords builders*, or ſhould be *brayed in a Mortar, yet will they not leaue their folly*. Luk. 14. 18.

5 Recouery.

The laſt thing premiſed, is the *Rules of Recouery*; the diſcouery of the diſeaſe, without preſcribing any Cure, doth but aggra-

uate

uate the ſoules ſickneſſe; ſeeing then that the Cure is poſſible, I will no longer hold you in expectance of the Remedie. Obſerue theſe *Rules*.

Rules.

1. Labour to be in Chriſt, by whoſe vertue it is onely, that the *Conſcience* is purged from euill. The poyſon of ſinne, is of ſuch a mortall, and deadly nature, that nothing in heauen or earth, is ſo medicinall as to cure it, ſauing the blood of the *Immaculate Lambe of God*. Thou mayeſt *make a couenant with hell, and death*, and *daube* vp the breaches of thy ſoule *with the vntempered morter* of ſelfe-flattery; yet *Conſcience* is ſo far from healing, that the wounds are farre deeper; ſecuritie being added to impietie. Alſo thou mayeſt with *Saul*, get ſome *skilfull Muſitian* to driue away thy dumpes; or with *Cain* build Cities; thinking by multiplicitie of affaires, to ſtop its clamors, or (which is the

the baſeſt refuge, yet not to baſe for ſome I haue knowne) elſe betake thy ſelfe to the Alebench, and ſo choake *Conſcience* with an heape of groſſer impieties: yet when thou haſt all done, either betake thy ſelfe to the fountaine of mercy, in the merit of the Lord Ieſus, or all thy Refuges are but as figge-leaues. *Heb.* 9. 14.

2. Seeke after *Knowledge as after hid treaſure*; acquaintance with Gods word, reſolues doubtfull caſes, about which oft times tender *conſciences* are diſquieted. Knowledge diſcouers a world of diſorder, which otherwiſe lies hid in the heart of man. That Prouerbe is here verified, *Who more bold then blind Byard*: no mans heart ſo full of Atheiſme, obſtinacy, & irreligion as theirs, who are yet vncatechized in the *A. B. C.* of Chriſtian faith. The ſoule, we ſay, is the *eye* of the body, and the *Conſcience*, the *eye* of the

the ſoule, and knowledge the *eye* of *Conſcience*, ſo that where it is wanting, the whole man liues in blindneſſe, vnwitting at what he ſtumbles; and if *blind Conſcience*, lead blind will, and affections, are they not in danger of the *pit of perdition?* Pro. 19. 2.

3. Earneſtly; contend for the *faith of Gods elect*, which is a ſouereigne Medicine to an impure heart. Faith hath a double efficacy in the cleanſing of our nature. 1. By bringing to vs the *fine linnen of Chriſts righteouſneſſe, to couer our deformities*, both of nature, and practice. 2. By placing the feare of God in mans heart, whereby euill motions are chaſed away, and holy deſires nouriſhed in vs; for who is it that can ſee ſuch loue in Chriſt, as is manifeſted in the worke of our Redemption, but alſo diſcernes both vnworthineſſe in himſelfe of ſuch mercies, as alſo a chaine of duties, which this

load-ſtone of loue drawes after it, *Act.* 15. 4. Faith alſo is of an attractiue nature, and mixing it ſelfe with the promiſe, ſuckes out of the liuing Word, ſuch ſtrong aſſurance of Gods face reconciled, that nothing in this earth can deſtroy the ſweet peace it hath, *Iſa.* 26. 3.

4. Be conuerſant in the faithfull Word; for authoritie, and diuine excellency, all Scripture is equall, being of diuine inſpiration. But to vs in reſpect of vſe, ſome places more ſpecially ſuite with ſome mens cauſes, meeting moſt roundly with their boſome ſinnes, or preſſing with greater vehemency, ſome dutie they are moſt backward in; this is called the *wholeſome word*, the *ſincere milke of the Word.* In the meditation, and application of this, who euer is conuerſant, ſhall find his nature changed, and the diſeaſe of ſinne healed. Moſt men delight *in forraine application*, and are

are tickled when they heare others ſin roundly dealt withall, and they meane while ſoothed; but when the word comes home to their owne *Conſciences*, their ſinne (like the diſeaſe called *Noli me tangere*) may not be touched, then they fling, and ſpurne at the *Reproofe*, as proceeding from perſonall ſpleene, or indiſcreet heate, or brain-ſicke humor, and ſo hinder the purging of their *Conſciences*, whereto the Word hath wonderfull efficacy. *Iob.* 22. 21. 22. *Ioh.* 17. 17.

5. Nouriſh the motions of the *ſpirit of grace* in thee, which lead the ring in the Renouation of mans heart; for God doth not conuert any againſt their wills, nor yet doth he force them to be Religious, but ſoftly, and gently, yet effectually, inclines their hearts to the election, and choice of that which is agreeable to his will: the which ſtirrings of grace, receiued into carnall hearts, as

firebrands in the ſnow, are ſuddenly extinct. *Chriſt knocks at our hearts*, offering Communion with vs, but if we ſuffer *his lockes to be wet with the due of the morning*, and yeeld cold entertainement to the tendry of his grace, he in vnkindneſſe departs, leauing vs in a ſpirituall deſertion. *Cant.* 5. 2.

6. Importune the Lord by prayer, that he would be pleaſed to grant thee this ſpirituall waſhing: the puritie of the ſoule is a ſpirituall grace, and muſt be ſought for at his hands, *who is the father of lights*. All the Ordinances of Religion, are of no efficacy, without this bleſſing; it is not the waſhing of water in *Baptiſme*, can cleanſe the *Conſcience*; nor the Elements of *bread* and *wine*, ſaue the ſoule, but the ſpirituall vſe of theſe; the eye of faith peircing into that, *that is within the vayle*: ſuch a legion of luſtes, as are chained vp in the heart

heart of man, cannot be expelled, but *prayer and faſting*, nor will the *ſtrong man*, yeeld vp his hold, vntill he be *diſarmed*, and *ſpoyled by a ſtronger then he*. Our onely refuge, is by humble ſupplication to purchaſe the Lords aſſiſtance; before whom *Satan as lightning falls from heauen*. Experience will witneſſe this truth, no man euer ſubdued his heart, nor quelled temptation, but it coſt him many a deepe ſigh, and bitter throw in *confeſſion*, and *deprecation*, 2 Cor. 12. 8. 9.

Theſe are the ſpeciall helpes, yet adde hereto a diligent watch, frequent examination, and Chriſtian conference, great helpes to a good *Conſcience*, if done heartily, and conſtantly.

For Vſe.

1. Learne how profitable holy duties are; they not onely teſtifie our obedience to God, the Commander, but adde more and more to the habit of holi- *Vſe 1 Teach.*

neſſe. Here you ſee faith, and prayer, and acquaintance with the Scriptures, as ſpeciall helpes to the Recouery of our ſoules; ſo that though there were no reward to come, (which yet is the ſumme of our hopes) yet ſuch is the riches of Gods grace, purchaſed by a Chriſtian carriage of worſhips, that all our paines doe not counteruaile the leaſt part of our Reward; ſith euery act of *worſhip* ſets an edge vpon our zeale; the more thy faith is exerciſed, the ſtronger it is; the more thou art exerciſed in the duty of *prayer*, the more powerfull is the ſpirit of prayer in thee. There is no increaſe to that of *grace*: the *Vſurer* gaines ten in the hundred, and the *Non-reſident*, an hundred in ten, but the good ſeed of *grace*, redounds an hundred for one. O who would not turne ſpirituall purchaſer! *Luk.* 8. 15.

2 Teach. 2. This Teaches vs to beware of

of ſpirituall ſecuritie, in the neglect of *Conſciences* puritie. There is a Phyſitian skilfull, and experienced, and our *cure* poſſible, and tendered vs without money, or price. O then hauing *wiſedomes price in our hand*, why ſhould we now draw back from the purchaſe of true felicitie. When *Naaman* heard, there was a Prophet in *Iſrael*, could cure his leproſie, no man needs to bid him hie thither: he ſpares neither paines, nor coſt: ſo willing are we of the Remedie, where the heart is ſenſible of the malady; and is not ſinne more infectious then any Leproſie? yet what ſecurity poſſeſſes our harts, occaſioned by the ignorance of our ſpirituall nakednesſe? Conſider we theſe Meditations.

1. As things moſt excellent, when they putrifie become moſt abhominable, ſo it fares with our *Conſcience*, it by creation is the pureſt power in our natures, *Motiues.*

but where impietie ſwayes in it, it growes the nurſe of vice, and ſtepdame to vertue, working no more, nor no greater impieties, then a deuiliſh ſuggeſtion, and a diſſolute heart can inuent. Salt a moſt ſauoury thing; yet *hauing loſt its ſaltneſſe*, of all things moſt vnprofitable; ſo our *Conſciences* may doe vs the greateſt good turne, but being abuſed, nothing can doe vs halfe the miſchiefe it will.

2. In a *defiled Conſcience*, Gods Image is wholly loſt, euen thoſe remnants left in the minde, are wholly extinct. When wine is poured out of a Cup, the ſides are yet moyſt, yet when it is rinſed and wiped, there remaines not the leaſt taſte; euen ſo, that glimmering of *diuine light* left in the naturall man, is ſo defaced by obſtinacy in ſinne, that not the leaſt ſparke thereof remaines.

3. An *euill Conſcience* makes all things elſe euill to vs, poyſoning

ning all wee meddle with; it ſuckes poyſon where an honeſt heart would gather honey: this makes our zeale raſhneſſe, profeſſion hypocriſie, the *Word of grace, a ſauour of death, and Chriſt a rocke of offence; as dead flyes putrifying, cauſe the Apothecaries ointment to ſtinke*, or as a few drops of vineger, ſoure a whole boule of beere; euen ſo infectious is an *euill conſcience. Tit.* 1. 15.

4. An *euill Conſcience* workes all the miſchiefe it can at home; drunkennes makes others ſmart, as wife and children; reuenge ſpils the bloud of another, and couetouſneſſe hurts others to inrich it ſelfe, but an *euill conſcience* is moſt pernicious at home, it araignes, condemnes, & executes, not others, but it ſelfe, Viperlike eating out the bowels of its own damme.

Laſtly, if all this adoe be requiſite to Recouer *Conſcience*, ? Teach.

right happie are they that are al-readie purged from ſuch a filthy plague: Let others deride thy godly endeuours, and count thy preciſe life ſingularitie, no matter: looſers may haue their words, yet thou haſt taſted of the ſweetneſſe of a holy life, partakeſt of the *diuine nature*, and art deliuered from the *nethermoſt hell*: all their Corne, and Wine, & Oyle, are nothing to the benefit of *conſcience*; for,

1. It is a light ſhining in the darkeneſſe of naturall corruption, diſpelling the miſtes of ignorance, and planting Gods feare in the heart. And what is more chearfull then the light? nothing in the whole courſe of nature, *Pro.* 20. 27.

2. It is the ſoules Phyſition, telling vs the maladies of ſinne, we are moſt ſubiect to, and preſcribing ſoueraigne Receipts, in caſe the heart be fallen into *a ſpirituall ſwoone*, or *Lethargie*; Its readie

readie at hand with the pills of the *Law*, and the *terrors of the Word*; it hath the vomits of Repentance, and ſugured Cordials of the promiſes of mercy.

3. Its a ſhield, and buckler againſt the Canon ſhot of ſlander, and foule words; couering our head, that none of thoſe euill occurrents that befall the *Goſpell*, can daunt, or driue vs from the field of the Church, and conflict of temptation. *Pro.* 18. 14.

CHAP.

CHAPTER V.

1. *The Obiect about which Conſcience is exerciſed, being twofold,* 1. *God,* 2. *Man.*
2. *A good Conſcience hath a ſpeciall care of Gods worſhip: the equitie whereof plainely ſhewed.*
3. *A full deſcription of this worſhip of God by the nature, diſtinct kindes, and ſpeciall properties of it; and wherein it properly conſiſteth.*
4. *The ſecond Obiect of Conſcience, viz. Man, wherein the doctrine concerning Scandals of all kinds, with neceſſary directions for the anoyding of them, is largely handled.*

THVS farre we haue handled the common place of *Conſcience*; it remaines wee come to the obiect of *Conſcience*, the matter about

bout which it is exercised; which is two-fold. 1. Respecting *God his Worship*; 2. *Man* in the seuerall offices of equitie and justice. For where he speakes of *Conscience* inoffensiue towardes God, and man, these words (in duties) must be supplied, or the Scripture is stripped out of its sense, which is the very life of the *Word*; for *Conscience* is not vnquiet to God, or other men, but our selues, for neglect of dutie to them.

This being the meaning; from the first obiect, *Worship of God*: obserue,

Doct. *A good Conscience hath a speciall care of Gods Worship.* Ios. 24. 15. *Ioshua* in his farewell Sermon to the people, shews them both the *euill* and *good* way, with the fruits of *Obedience*, and *Rebellion*; and because they shall not thinke he speaks these things out of forme, and by speculation onely, his practice shall comment vpon his

doctrine,

doctrine, though all men reuolt from God, *yet I and my houſe will ſerue the Lord.* And Chriſt himſelfe in *Mat.* 4. 10. hauing large and faire proffers made, if he will but put off his hat, and make the deuill a legge; anſwers with that place, *Deut.* 6 13. *Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou feare.* Beſides, it was a matter of the greateſt comfort to *Paul* amongſt the thickeſt of his foes, that he had walked in all *good conſcience* to God-ward vntill then. *Act.* 23. 1.

There is *diuine equitie* for the clearing hereof. *Reaſ.*

1 It is a part of *Conſcience* bond, yea that abſolute, and direct binder of *conſcience* we ſpake of, the word of God, he that of his bounty hath giuen vs all things to vſe, and diſpoſe, hath yet reſerued the homage of his creatures, as a Rent-charge euery day, and houre to be paid, his *Authoritie* binding alwayes, and

and *his mercies renued euery morning*: this is that kisse of fealty, and subiection required vpon paine of hot displeasure: *Psal.* 2. 12. At other slips, *His holinesse* may winke, but this *Royalty of worship*, hee will no way dispense withall, *Isa.* 42. 8.

2 The Lord is the beginning from which, & the end to which all things are, from him, and for him; hence he stiles himselfe *Alpha*, and *Omega*, as being the *first Moner*, vpon whom all *secondary causes* doe depend, and also the maine ende, and principall scope of all his works: who builds an house, or plants an Orchard, but he intendes vse, his owne profit, or delight? so the Lord hauing built so excellent a fabricke as *man*, will haue his owne glory promoted by him, *Rom.* 11. *vlt.*

3 *A good Conscience* knowes none so worthy, none at all worthy of *diuine honor*, but him alone,

lone, as being *Soueraigne* Lord of heauen and earth, *the onely true and eternall God*, whoſe excellency though it much dazell the eye of mortall reaſon to behold, be it but *his backe parts* a glimpſe of his ſurpaſſing worthineſſe, yet it hath ſo rauiſhed the heart of the beleiuer, that he hath for euer deuoted himſelfe *to be the Lordes, and ſworne to keepe his righteous Iudgements*: Iere. 10. 10. 12.

2 Al-ſufficient, and able ſufficiently to reward *his worſhippers*: for Angels, *Conſcience* hath learned they are ſometimes by *Diuine commiſſion* our ſeruants, and at the beſt but our *fellow-ſeruants*; and therefore vnworthy this honour; and but finite, and therefore vnable to reward vs for our ſeruice; onely the Lord hauing *the keyes of life, and death*, heauen and earth, is fully furniſhed to crowne vs in well-doing, *Heb.* 11. 6.

Now

Now in that *Worſhip* is a cauſe of that moment, as being the principal aime of our whole life, let vs a little explaine it by a view of the

Defin. 1. Definition.
2. Diſtinction.
3. Properties.

1. Worſhip is an Immediate act of obedience to God: an act of obedience reſpects the whole Law, an act of Mediate obedience, the Commandements of the ſecond Table, but Immediate obedience, the firſt Table onely.

Diſt. 2. Worſhip is diſtinguiſhed into
1. *Principall.*
2. *Subordinate.*

The one the ſoule, the other the body of Worſhip: firſt of the *Principall.*

1. Principall, is that Inward diſpoſition of the ſoule, in yeelding immediate obedience to God, conſiſting in Repentance, faith,

faith, loue, patience, and other graces of the ſpirit: the which I call principall, for that it is both 1. *neceſſary*, and 2. *compleate*, which the other is not.

1. *Neceſſary*, in that it ſtands not with the Iuſtice of God, to receiue a ſinner *to grace*, vnleſſe he fulfill that condition, which ſerues the immediate application of Chriſt.

2. *Compleate*, as being of it ſelfe auaileable to ſaluation, in caſe of priuation, which the other neuer is, without it. *Faith and Repentance*, with an *habituall obedience*, will ſuffice ſuch as by exile, impriſonment, or ſickneſſe are deteined from the *outward exerciſes of Religion*; as *Dauid* in *Meſhech*.

2. The *ſubordinate worſhip*, is the carriage of the outward man in immediate obedience to God; conſiſting in *Preaching*, *hearing*, *Sacraments*, and *prayer*, which are little worth, without the con-

concurrence of *Inward holineſſe*; as the body is dead without the ſoule informing it, ſo is *outward* without *inward worſhip*. Rom. 2. 29. And as It is not *compleate* without the other, ſo not *neceſſary*, but may be diſpenſed with, and the omiſſion of it is no ſinne to the *Conſcience*, in theſe caſes:

1. In caſe of *priuation*, where they cannot be had, either by reaſon of publicke perſecution, priuate baniſhment, or Gods immediate hand of ſickneſſe. In the Wilderneſſe, *Circumciſion* was omitted, yet without ſinne, by reaſon of their ſore trauell. *Ioſh.* 5. 3. 7.

2. In caſe a dutie of *ſuperior reaſon* meete with it, which ſwayes the leſſer, and bindes to the greater. Suppoſe the *Samaritane* was going to the Synagogue, or Sacrifice, and by the way findes *a wounded man*, and vndertakes his cure, omitting the preſent opportunitie of *worſhip*,

ſhip, and that without ſinne, *Mat.* 12. 7.

3. In caſe ſome maine and inevitable *neceſſitie* occurre, inforcing the miſcarriage of the duty, is a greater ſinne to the *Conſcience*, then the omiſſion of it can be. *Leu.* 10. from 16. to 20. *Aaron* omitted the eating of the *ſin offering in the holy place*; firſt, for that ſuch and ſuch things, as Gods immediate hand of wrath, his ſonnes ſinne, and ſudden death, vtterly diſſitted him to a ſeruice of that nature.

2. He ſhould not haue beene accepted in eating it.

1. For that all *Gods worſhips* were to be celebrated *with Ioy*, Deut. 12. 7. And *Ioy* a condition of an acceptable ſeruice, *Deut.* 26. 14.

2. Sacrifices offered in *mourning* were abhomination. *Hoſ.* 9. 4. Yea, *accurſed* by the LORD, *Deut.* 28. 47. The which Apologie ſeemed good in the eyes of

Mo

Moſes, as appeares in the 20. verſe.

4. In caſe the generall command admit of a *particular limitation*: from the equitie of the whole Law of God, euery law of *outward Worſhip*, hath in it a ſecret implication, the vſe whereof is no violence to the Law, but *a genuine Interpretation*. This our Mat. 12. 5. Sauiour intimated to the *Phariſies*, ſo ſtrict in the Letter, when he told them, the *Prieſts breake the Law, and are blameleſſe*: the Implication of the ſtrict reſt being this, *vnleſſe thy labour may more ſet forth my worſhip*. Reſt being no part of *worſhip*, but a neceſſary dependance of it.

5. In the ſtate of glory, when *death ſhall be ſwallowed vp of immortalitie*, and Religions end attained, to wit, *Gods glory* in mans glorification. We ſhall not need theſe helpes of humane frailtie, *Scriptures*, *Sermons*, and *Sacraments*. Chriſt himſelfe after the end,

end, *ſhall reſigne the kingdome into the Fathers hand*, to wit, that adminiſtration thereof he now vſes. 1 *Cor.* 15.24.

Concerning the *properties* of *Worſhip*; they are, 3 Prop.

1. Its diuine; it ſtands not with Gods puritie, and perfection, to accept any thing he hath not required, for then his creature ſhould giue him ſomthing; our zeale muſt *be kindled by a cole from his Altar*, or it is but wildfire; all *will-worſhips*, all humane *Inuentions* he reiects. *Iſa.* 1. 12. *Mat.* 15.9.

2. *Worſhip* is free, and chearefull; *obedience profferd*, is no better then *Rebellion* with him; He is the beſt *obiect*, the *chiefeſt good*, and worthy the quinteſſence of a Chriſtians endeuour. Such as ſerue him for *Cuſtome*, or *Law*, ſerue not him, but their owne *bellies*. *Cheerefulneſſe* is a condition of true zeale. *Pſal.* 110. 3.

3. *To-*

3. *Totall*; all the faculties of the ſoule, and members of the body, muſt be vnited herein. *Totall* it is,

1. In reſpect of the *ſubiect*; the whole man muſt bow to the Lord; a corner of the heart will not content him. As the crowne and the bed, admit of no *Corriuall*, ſo the ſpirit of grace, will haue all, or leaue all. *Deut.*6.5.

2. In reſpect of the *obiect*; the whole will of God muſt be obſerued: there is no mincing, nor haluing with God; *almoſt a Chriſtian, is no Chriſtian*; the whole being of equall, both *authoritie*, and *excellency*. Pſal. 119. 6.

4. It muſt be directed in a *Mediator*, ſince that man is by nature exiled Gods grace; and without a *Mediator*, can neuer be reconciled againe; all his ſeruices are nullities, vnleſſe preſented in, & through Chriſt; the incenſe of whoſe Righteouſneſſe adornes, and winnes acceptance

1 Pet. 2. 5.

to

to our endeuours, from vs defectiue *Dan.* 9. 17. *Reu.* 8.

This firſt ſerues the information of our judgements, what to judge of thoſe men who deſtroy the *worſhip* of God; they haue no good *Conſciences:* well they may haue their tongues gilt with the glorious titles of *holy*, and *Orthodoxall*; but ſure I am, their hearts are vnſound, and rotten; as,

1 *Vſe.* 1 Infor.

1. The *Papiſtes*, who notwithſtanding their faire flouriſhes, deſtroy no leſſe then *two Commandements*, and threaten hard the *third*. The *ſecond Commandement* preſcribing the right manner of worſhip, and forbidding all *will worſhips* and *idolatry*, they vtterly diſanull, making it a member of the *firſt*, and ſo retaining the words, they deſtroy the ſenſe, and interpretation of it. And that they may retaine a number often words, (ſo loath are *Heretickes* to haue their *Aſ-*

ſes eares ſeene) they divide the Laſt; the which our *Apoſtle* citing, *Rom.* 7.7. cals *the commandement*, not Commandements; who knew better the *Analyſis* of the Law, then any of the *Popes Ianizaries, Ieſuites* I ſhould ſay. And beſides, let them ſhew vs where the obiect meerely, (and not the forme and end rather) doth diſtinguiſh any of the *Commandements*. To defend this, they ſet their inuention vpon the tenters (and blame them not, ſith all their *Idolatrous formes of worſhip*, are deſtroyed by the genuine Interpretation of this Law.)

Ob. Therefore they affirme, that *Idolatry* is forbidden in the *firſt Commandement*, and may not without *Tautologie* be iterated in the *ſecond*, in ſo briefe an abſtract of Gods reuealed will: and this euaſiō goes for currant amongſt them, and yet their *ſophiſtry* is too ſhort an ace, as may appeare hereby.

Worſhip

An.

Worship true or false, is two-fold;

1. *Terminative*; when the thoughts are limited to the *obiect*, as conceiuing a *diuine excellency* therein, or attributing so much to it. This *worship*, when it is attributed to any thing but the *Lord*, is *Idolatry*, and forbidden in the first commandement. Thus *Couetousnesse* is called *Idolatry*; the thoughts resting vpon it, without recourse to GOD, *Col.* 3. 5.

2. *Relative*; when the thoughts are carried by the mediation of the *obiect*, to some more excellent *nature*, represented thereby; as the *Chaire of estate* is bowed to, with reference to the *Prince*; and this bowing is a *Relative homage* to the King. Thus to *worship* God, by a Representation, is *Idolatry*, against the *second Commandement*; and they haue little Diuinitie, that jumble these so *distinct worships*.

Now concerning the other *Commandement*, destroyed by them; they teach concerning the fourth, the *Sabbath* to be but an ordinance of the Church, and do in their celebration more solemnly obserue the Festiuals of the Saints, then the holy *Sabbath of the Lord*, making it as *Bacchus Orgies*, rather then the Lords solemnitie, with piping, and dancing, with Ales, and May-games, as if the Lord had appropriate a day to fleshly libertie. 2 *Pet.* 2. 19.

Lastly, the *first Commandement* is not a little defaced by their doctrine, as *Ignorance is the Mother of Deuotion*; away then with knowledge, as idle speculation. Againe *a generall faith* without particular application, is sufficient; so then there is no vse of *affiance*, the forme of *sauing faith*. Besides, the *worke done* (let the heart be intent or no) is auaileable, not onely to saue, but merit

at

at Gods hand: ſubuerting that *ſpirituall worſhip*, the firſt Commandement ſpecially intends.

I forbeare to rake into the excrements of their Iewiſh, and Paganiſh Ceremonies, foully deforming the third Commandement, or yet their doctrine of *Equinocation*, or laſtly, to mention how the offices of the *Mediator* are deſtroyed, and Saints (at beſt) ſharing in the worke of *Redemption*. The garland of theſe Controuerſies is alreadie won, with confuſion to their faces, and glory to the *Reformed Churches*.

2. This alſo Informes, that many of our *common Proteſtants* doe want good *Conſciences*, who though they carry a faire outſide, and ſeeme the ſufficienteſt men of their Towne. yet their liues doe proclaime to their faces they haue euill *Conſciences*; for 2 Infer.

1. Goe with them to the *holy aſſemblies of the Saints*, & there their hearts are eſtranged from

God, either they are ſleeping, or talking, or reading priuately, or elſe plodding about their earthly reuenues; thus defiling *Gods worſhip*.

2. Follow them home, and you ſhall finde all their conference about the weather, or prices of Corne and Cattell; no repetion, no meditation, or if ought of the Sermon they retaine, tis ſome hiſtory, ſome earthly reſemblance, or laſtly, ſome forraine application, which ſome others they ſtomacke are guiltie of: and further,

3. Obſerue them *in their Families*, no praying, nor prayſing God for the creatures; or if any, ſome Childe muſt doe it, or if the *Maſter* doth it, tis *Eiaculatory* onely: whereas euery ſolemne act requires a ſolemne preparation; theſe dartings of the heart may ſtand good in caſe we drink onely our mornings draught, or the like, but *a ſet & ſolemne meale* is

is to haue *a ſet and ſolemne prayer, and prayſe*, Dan. 5. 4.

Beſides, for Repetition, Catechiſme, and Family prayer, they eſteem preciſeneſſe; as *Elephants*, their knees haue no joynts, to bow in adoration of their Creator: their houſes are not Churches, their children and ſeruants vnreformed. Thus they content themſelues with the bare name of *Chriſtianitie*, as if many a Ship hath not beene ſtiled *Safegard*, or *Goodſpeed*, which yet hath fallen into the handes of *Pyrates*. *Rom.* 2. laſt. 2 Tim. 1. 3.

This is of vſe to exhort vs vnto certaine duties; 2 *Vſe.*

1. To try our ſelues, how it fares with vs concerning this goodneſſe of our *Conſciences*. We haue here a glaſſe wherein we may view our hearts, we haue too long abuſed our peace, in trying our ſelues by the falſe glaſſes of cuſtome, example, or others meaſure, let vs now lay a / Exhort.

better foundation from the grounds of *that truth, which is according to godlineſſe.* This Rule we may bind vpon, being dictated by *the ſpirit of truth,* who frameth, & renueth mans heart, and therefore knowes beſt what is requiſite to either.

A *good Conſcience* is thus diſpoſed to *worſhip*:

1. It will worſhip againſt reaſon, knowing well that the ſhoes of ſenſualitie, doe but bar vs of our *Communion* with God. *Religion* being a diuine Art, hath a higher foundation then humane wiſedome: therefore will it with admiration beleeue, where it cannot attaine. Thoſe *Capernaites* hearing Chriſt preach of eating his fleſh, conclude it was an *hard ſaying* (true ſo are all *Articles of faith* to Reaſon) whereas had they ſtayed the end of the Sermon, they might haue heard that doubt reſolued, that his meaning was ſpirituall. *Ioh.6 60. 63. 1 Cor.3 18* 2. A-

2. Againſt naturall inclination, and the bent of *affections*, though the command croſſe our naturall appetites, no matter, a good *conſcience* will prefer Chriſt to all things how deare ſoeuer. *Abraham* muſt offer his ſonne, onely ſonne, religious ſonne, ſonne of promiſe, and that vpon mature deliberation, wherein *carnall wiſedome* might haue its freakes: in which tryall *Conſcience* taught him to obey againſt both Reaſon, affection, hope, and generall command, all which faith ſubdued. *Gen.* 22 12.

3. Againſt gaine, be the Lords *Iniunctions* neuer ſo chargeable, were it *to giue all vnto the poore*, or *ſell its poſſeſſions for the reliefe of the Saints*, yet will it not ſtumble at them. *Luk.* 19. 8. *Zacheus* ſtands forth, and profeſſes ſubiection to the Law of Reſtauration, and whereas in likelihood, ſome he had iniured might be dead, or ignorant of his proffer,

See Samuel's Appeal

he will diſburſe halfe his goods vnto the poore; a rare example of a mortified heart.

4. Againſt the ſtreame of the times, & perſwaſions of friends, it chuſes to be *ſingular* in a good courſe, rather then not at all. Thus was it with *Noah*, Gen. 7. 1. Thus with *Iſay* and his hearers, *who were as ſignes and wonders*, Iſay. 8. 18. Worthy is that of *Nicodemus* (once baſhfull now full of courage) his fellow-councellers were bent againſt Chriſt, he tooth and nayle for him, ſo that in a fume the *Conncell* was diſſolued, while he might retaine their loue, he chuſes it rather, but when they ſide againſt his *Sauiour*, farewell old mates.

Ioh. 7. 50.

5. Againſt life it ſelfe; *Religion* hath taught, that he which gaue vs life, yet made vs not Lords of it, but tenants at will, ready euery day to ſurrender to the doner; neither the *fiery furnace*, nor the *Lyons den*, can abate one

one jot of its zeale: it hath learned *ſelfe-deniall* ſo far, as to hate (that is, forbeare to loue, as in that, *Eſau haue I hated*) its owne life, in the maintenance of *Chriſtes cauſe*; ſuch as fane-like turne with euery wind, fearing earthly more then helliſh flames, want both good *nature*, and *grace*, neither *good egge nor bird*, Dan. 6. 6. 10.

2. This alſo exhorts to approue our ſinceritie to God, by the holy and pure carriage of his *worſhip*, which giues better euidence of our vprightneſſe, then the huge heapes of outward performances: get thy heart fired with the zeale of *worſhips*; *Moſes* in his owne cauſe the meekeſt man aliue, but in the Lords, O how furious; when he ſees the *Calfe*, downe goe *the Tables*, as too good for ſuch a people: then *Leui* muſt know neither *brother*, nor *kindred*; nay, he ſtayes not there, but beates their *ſin to pow-*

2 Exhort.

der,

der, and *makes them drinke* the fruit of their Iniquitie. *Ex.* 32. 19. Alas, its far otherwise with vs, our seruants, or sonnes, may swil, sweare, or profane the *Lords day*, and either we winke at them, or with *Eli* say, *Nay my sonnes, it is not well done.* Let thy zeale in *GODS worship* be thus guided.

Rules. 1. With *Iudgement.* It beseemes rather the Apish *Samaritanes* to worship they know not what, then Gods *Ieshurun.* *Reason* is *Mans*, and *Religion* a *Christians* Rule. Whatsoeuer is done roaing, and at aduenture, without particular warrant, how seemely soeuer it be, is not without sinne to the *Conscience.* *David* purposes to build the Lord an house without particular warrant; his *affection* of Gods glory is commended, but his *meanes* disallowed, as not done in Iudgement, his bloudy hands might blemish so holy an house.

2 Sam. 7. 3.

2. In

2. In ſinceritie, which weighes deepe in the *Lords ballance*; ſome there are, who haue *Iacobs voyce*, but *Eſaues hands*, pretending holineſſe, intending ſelfe-pleaſing, whoſe coloured ſhewes may a while dazle the eyes of ſome, but the day of the *Lords tryall* will conſume all ſuch *droſſe* and *ſtubble*, as comes not from an *honeſt heart*. Eph. 6. laſt.

3. In *faith*, without which the grace of our ſeruices is loſt, there is a double act of *faith* requiſite in *worſhip*. Heb. 11. 1. Its called both a demonſtration, and a ſubſiſtence; both which actes are needfull:

1. *Faith of perſwaſion*, that this *worſhip* is commanded by God; for to worſhip with an *erroneous Conſcience* is ſinne, *Rom.* 14. 23.

2. *Faith of affiance*, apprehending the perfection of Chriſt, to adorne our imperfection. Our Fathers bleſſing will not be had till we haue on vs *our brothers Robes*,

Robes, ſith *faith* ſaues vs *paſſiuely*, onely in reſpect of the *excellent obiect* it hath. *Heb.* 11.6.

4. In *humilitie*; the ſame eye that beholdes Gods ſurpaſſing excellency, diſcouers alſo our owne vnworthineſſe of the chiefeſt good. Whence ariſes *a holy deiectednesse* of heart; when we come to *worſhip*, we deale with a *God of pure eyes*, and in an heauenly Imployment, *men and Angels ſpectators*, and *Immortalitie* of weale or woe depends vpon it, which ſhould teach vs *with feare and trembling to worke forth our ſaluation.* Phil. 2.

3 *Vſe.* The laſt vſe, is of *Conſolation* to the godly, who are brought to ſufferings for their ſinceritie of *worſhip*. Our life is *military* and ſubiect both to euill mens cenſures, and diſgraces, wherein the witneſſe of our Innocency is a ſufficient ſtay to our diſtempers. Was not *the Lord of glory* charged with the foulеſt imputati-

ons,

ons, a winebibber, a Samaritane, a demoniake; and ſhall wee the *withered tree* expect to heare any better; *if thou fainteſt in time of aduerſitie, thy ſtrength is but ſmall*, being backed with *Conſcience* of ſo good a cauſe, 2 *Cor.* 1. 12.

CHAP.

CHAPTER VI.

1. *In this 6. Chapter is fully handled the fourth and laſt particular branch of the Contents mentioned in the laſt precedent Chap.* viz. *The proper office of Conſcience, as Man is its Obiect: which is to walke inoffenſively towards Man, in the ſeverall duties of iuſtice and equitie.*
2. *How Conſcience teacheth vs to demeane our ſelves without offence in things indifferent.*
3. *Of Scandall; both what properly it is, and the ſeverall kindes thereof, with the ſpeciall Remedies againſt it.*

FVRTHER, the laſt thing wherof *Conſcience* is ſo obſeruant, is *Dutie to Man*; it ſtudies to be free from offence towards all men,

men, whether within, or without, so tender is it, it respects not onely its owne, but others edification also: Hence obserue,

Doct. *A good Conscience walkes inoffensiuely towardes men.* 1 *Sam.* 12. 3, 4. When *Saul* was to be surrogate into *Samuels* office, he stands forth, challenging all men to witnesse wherein he had wronged any man, which he doth to cleare his Innocency, to lay the blame of his Reiection, and their new choice vpon themselues; and lastly, to propose an example of equitie and justice, for *Sauls* Imitation. *Num.* 15. 16. *Moses* justifies his integrity towards *Corah*, and his *conspirators*, hauing done no violence to them in person, or goods. 1 *Thes.* 2. 10 *Paul* cals God and Man to witnesse, *how holily, iustly, and vnblameably he had walked towards them that beleeue.* Grounds hereof be these.

Reas. 1. Its a branch of that bond of *Conscience* which is Indispensable,

ble, to wit, *Gods word*. *Conſcience* indeed is a great Commander in man, yet is it but *deputie* vnder another, doing all things in ſubiection to *God*, who hath tyed vs to this *inoffenſiue walking*, that we ſcandalize neither *Iew*, *Gentile*, nor the *Church of GOD*. 1. *Cor.* 10. 32.

2. In *things indifferent*, we are bound to ſeeke the good of others, and not our owne pleaſure; which cauſed *Paul* to become all things to all men, that by all meanes he might winne ſome to God. *Nature* teaches, *we are not borne to our ſelues: our Countrey, and friends haue intereſt into our endeuours*. Religion goes further, including the whole Church, yea *Aliens from the Couenant of God*. Now here is our aduantage (as *Saul* ſeeking Aſſes found a kingdome): ſo we by ſeeking others, doe purchaſe our owne happineſſe, 1 *Cor.* 10 24.

3. The

3. The ſoule of man is precious, and the price of *Redemption* of infinite value, both which an vnchriſtian carriage deſtroyes. A pittifull thing when they (poore ſoules) haue ſought Chriſt with many a ſigh, and bitter pang, and now through Gods good hand, are gotten to ſome good forwardneſſe in *Religion*, and are now in whole or in part driuen off from the practiſe, or life of godlineſſe, *Rom.* 14. 15. 20.

4. We muſt all of vs account to God for our ſelues, the ſeſſions of heauen and earth are at hand; *the Iudge ſtands at the dore*; where it will ſpecially be demanded what good, or euill we haue done to the *Church*, how our endeuours haue beene improued for others furtherance in the *faith*, ſo that *knowing the terror of the Lord*, it concernes vs to beware, leaſt we prooue barren of a blameleſſe conuerſation. *Rom.* 14. 12. Now

Now ſith the doctrine of *Scandall* is ſo vſefull, eſpecially in theſe *Atheiſticall* times, wherein moſt men cry, *euery man for himſelfe, and God for vs all*; making themſelues their God, and God their page, to attend on euery call: let vs acquaint our ſelues with the nature thereof.

Rules. 1. Diuiſ.

Scandall is twofold, 1. *Actiue*; when by our indiſcreet walking others are occaſioned to fall. 2. *Paſſiue*; when we through error, or wilfulneſſe ſtumble at others good things. Theſe two ſometimes concurre, as in *Num.* 25. 2. *Balaam* ſcandalized *Iſrael actiuely*, by ſuborning women to be ſent amongſt them; and *Iſrael* was *paſſiuely* ſcandalized, in that by yeelding vnto the temptation, they fell into *corporall* and *ſpirituall* Adultery.

Sometimes *Actiue* ſcandall goes alone, *Math.* 22. 16. 17. where the *Herodians* did tempt Chriſt about the matter of *Tribute*,

bute, which might haue occaſioned his fall, but that his holy heart was vncapable of any ſinfull impreſſion. Sometimes *paſſiue* goes alone, as 1 *Cor.* 1. 23. when the *Croſſe of Chriſt was a rock of offence, and ſtumbling blocke both to Iew and Gentile*, yet onely by occaſion of their owne inherent corruption.

Actiue ſcandall is that our *Apoſtle* was ſo carefull to auoyde, and whereof we are to treate; 2

2. Defin. *Scandall is any outward miſcarriage, whereby a Chriſtian is occaſioned to fall.* Firſt I call it a *miſcarriage*, not an *action*, which ſome make the definition of *Scandall*.

1. Seing *action* being a motion from the *Agent to the Obiect*, is alwayes good.

2. *Scandall* may be in apparrell, wanton, or dogged lookes, ſo that *miſcarriage* is the fitteſt tearme.

2. It muſt be *outward*, obiectiue to the ſenſes, or elſe it cannot

cannot offend; thoughts are free from mans ſight, cenſure, offence, or puniſhment.

3. The *perſon offended* is a Chriſtian by *profeſſion*: the ſpirit of God deſcribing the ſcandalized, cals him *one for whom Chriſt died*: and Chriſt pronounces a *woe againſt them that offend one of theſe little ones that beleeue in me.*

4. Its an *occaſion of falling*; euery thing that croſſes anothers will, ſo it be within the rules of *Chriſtian moderation*, is not a *ſcandall*; wherein alwayes there is matter of enticement to *euill*, or diſcouragement to *good*.

Scandall is either in things 1. *morally* good; 2. *morally* euill; 3. Indifferent, neither *good* nor *euill*. 1. For things morally good. 3 3. Matter.

1. In things morally good, offence may be giuen when the manner is miſcarried to the preiudice of others, as when there is not reſpect had to 1. *Time*, 2. *Place*, 3. *Perſons*.

1. *Time*;

1. *Time*; Some things are ſeaſonable, and vſefull in their due obſeruance, which otherwiſe may proue offenſiue, vſed out of *date*. It was not vnlawfull to build an *Altar* for ſacrifice in the place of Habitation, which was a holy practiſe in the dayes of *Abraham*, and *Iob*; as alſo in *Ezraes* dayes, *Ezra*. 3. 3. But onely when there was *a conſecrate place*, at wch time it was a ſin to offer any where els. *Ioſh*. 22. 16. *The ten Tribes were offended at the two, for building an Altar as they deemed for ſacrifice*, from this ground. So *Act*. 15. 10. *Circumciſion* was vſefull in the times of Ceremony, but being antiquated by Chriſt, became a ſtumbling blocke to the *Churches of the Gentiles*, in time of the Goſpell.

2. *Place*; when things good are abuſed by celebration, in a place not beſeeming the ſame. *Mat*. 6. 2. The *Phariſies* praying priuate prayer in *publicke place*, are

are blamed by our Sauiour, as offending, 1. In giuing teſtimony of hypocriſie, in that no man beholding them, can make any other conſtruction of their fact. 2. In violation of that Rule, *Euery dutie is to haue circumſtances agreeable thereto.* Preaching, and Sacraments being *publicke actes*, are to be celebrated *publiquely*, and perſonall prayer being a *priuate act*, is to be carried *priuately*, both for place and voyce. *Mat.* 6.6.

3. *Perſon*; when any arrogate to themſelues what appertaines to others offices, medling with *holy things*, without commiſſion from God. Thus *Saul* 1 *Sam.* 13. 13. being in a ſtrait, will needs thruſt himſelfe into the *Prieſtes office*, but was therefore thruſt out of *his owne office* by GOD. So *Vzziah* attempting to Sacrifice, was reſiſted by the *Prieſtes*, and after ſmitten with *Leproſie* by Gods immediate hand, 2 *Chron.*

Note

26.16. Notwithstanding which, we see many Thrust into the Ministery, wanting both *Art* and *heart*, to teach the people of God. *Heb.*5.4.

Now concerning offence in things *morally* euill, which is the grosseſt *Scandall* of all others, sith beſides the dammage of our brother, we doe things grosſely euill in the ſight of God, both matter and manner being miſcarriages againſt the Law. The which is committed diuerſly.

1. By *Counceil* and euill *ſuggeſtion*, when any out of a *pretence* of good, intends indeed the foyle of others, to which purpoſe *vertue* is ſullyed with titles of *vice*, and the fouleſt *crimes* goe masked with the vaile of *vertue*, whereby they eaſily beguile vnſtable minds. Thus Satan *Gen.*3.5. pretends an enlargement of *diuine qualities* by eating of the *forbidden fruit*, but intends nothing but what was cauſed by ex-

experimentall ſmart: ſo *Math.* 23. 16. The *Phariſies* compaſſe Sea and Land, to make one a *Proſelyte*, who yet in euent becomes much more *the childe of perdition*. Thus we haue *Eccuſts* ſent out of *Antichriſts miſt of Ignorance*, who ſeduce ſilly women, preying on the weaker ſex, who when they preuaile, in ſtead of ſaluing their malecontent, they increaſe their miſery, adding *Hereſie* to *Impietie*. 2 *Tim.* 3. 5.

2. By *countenancing others in ſinne*, whereby preſumption is added to tranſgreſſion, and others encouraged to ſin earneſtly with both hands, as if mans heart deſperately wicked, were not prompt enough to do miſchiefe, yet (O times, O manners) ſuch is the Impietie of this age, let *Satan* find a *villaine* to execute any *Tragedy*, & the world will ſoone afford him a *Patron*, Rom. 1. laſt. There is not a *varlet* in a Coun-

trey so vile for life, or so base for condition, but he may soone procure both *Letters, and Liueryes of great men*: Iere. 5. last. *The chiefe Priests* bearing Rule in the causes, and Consciences of the people, had suborned their abbettors, *ambitious Prophets*, who applaud their greatnesse for preferment, teaching the people to dote on the titles of *Moses chaire, High Priests*, and *the Temple of the Lord*, as if there were not many a goodly Box in the *Apothecaries shop*, without one dram of any drugge therein.

3. In prouoking and stirring vp that corruptiō that is in man by nature.

1. Sometimes to anger, by *passionate words.*

2. Sometimes to lust, by *songs of Ribaldry, Playes, amorous toyes, and tokens, wanton gestures, immodest and mixed dancings, night woosings*, and *wanton fashions*, wherein *Englands* vanitie outstrips the world

world beſides. Iſt not ſtrange to ſee *Matrons* bearing a ſhew of *grauitie*, attire themſelues ſo *garriſhly*, that they ſeeme rather *Courtizans* then *Mothers in Iſrael?* What elſe meane theſe *naked breaſts, and armes?* Doth not the *Iuy-buſh ſhew there is wine within?* If theſe immodeſt, and *maſculine* faſhions, be not the attire of an Harlot, ſpoken of *Pro.* 7. 10. I know not what is?

3. Againe, Sometimes to *couetouſneſſe*, & *oppreſſion*, by drunken, or worldly Retainers. Thus Gentlemen enhance their Rents & Fines, Improoue their Lands, making their *poore Tenants* get bread out of *ſtones*, Am. 4. 12. Come ſay thoſe bellyes (foggy ſeruing-men) bring in, that wee may eate & drinke, let the ſlaue ſmart for it, no reaſon but thou ſhouldeſt maintaine thy houſe and Retinue like other men.

4. Sometimes others are prouoked to drunkenneſſe, with

Red-herrings, Salt dyet, Tobacco, which our hell-houſes haue ready at hand, as they call them *Shooing-hornes to thirſt.* Iſa. 5. 18.

4. By *neglect of our dutie,* in forbearing to hinder ſinne in others, when we may and ought, it being a *Ruled caſe, That he that may hinder a miſchiefe, and doth not, is himſelfe guiltie of it.* Thus

1. *Parents* by omiſſion of their dutie, doe ſcandalize *their Children,* as, by neglect of Inſtruction of them in the *Principles of Religion,* by ſuffering them to liue out of *Trades and Callings,* fit obiects for the Tempter to worke on, by not prouiding ſeaſonably fit helpes for them, by *exceſſiue ſeueritie,* or ouer-much *cockering,* occaſioning them to ſhake off *their authoritie,* Col. 3. 21.

2. Thus *Miniſters* by omitting the *diſpenſation of the Word, with inſtancy, and power,* nuzzle their people in ignorance, leaue them to

to the prey of Temptation, and occaſion their *formall worſhip*, withholding better inſtruction. Alas, blind guides leading their flockes to the pits brinke, wherein if they periſh, themſelues lye the loweſt.

3. Thus *Magiſtrates*, ſworne to execute Lawes, and accountable to God for the ſame, what for fauour, what for feare of men, ſuffer ſinne to raigne vnder their noſes, thereby defiling their fingers with others guilt. *Ioſh.* 7. 1. The whole Congregation ſtood chargeable with *Achans* ſinne, vntill it was puniſhed by them. And *Deut.* 21. 3. 8. In caſe the murtherer could not be found, the *Elders of the next Cittie muſt come and offer Sacrifice for the purging of the Cittie from innocent bloud*, to whom the murtherer in all probabilitie was fled.

5. By *Example*, man being of a ſheepiſh diſpoſition, is ready to practiſe what he ſees another

doe before him, *example* being a more beaten path then *precept*; we are easily induced to follow the multitude tho it be to euill. The vulgar like a Corne-field sway with euery blast, now hither, now thither, equally disposed to good or euill, if they may haue their *Land-lord*, or some *great neighbour*, to lead them the way: hence we haue a *Prouerbe*, *Like mother, like daughter*. I haue knowne Children vnable to speake two ready words, yet lispe out the greatest oathes, at once imitating the act, and abuse of their Fathers speech; and who sees not many *ill disposed Ministers*, to vnteach their people faster by their disordered liues, then euer they could instruct them by their doctrine; so brutish we are, we had rather sinke with company, then swim out alone.

Ioh. 7. 48.

6. By *Persecution* of others, whereby either themselues, or others

others beholding their ſuffe-
rings, are driuen off from the
profeſſion of *Religion*, Gal. 6. 12.
The Deuill hath in euery corner
ſome ſcoffing *Michal* or other,
ſome railing *Rabſheka's*, or proud
Diotrephes, that quench the
coales of zeale in the hearts of
vngrounded Chriſtians; as the
*ten Spies by raiſing an euill report
vpon the Land of Canaan, diſcou-
raged the hearts of the whole Con-
gregation from the purſuit thereof.*
The like we ſee in *Religion*, the
frumps of the world, & ſcornes
of *ſinceritie*, debarre whole mul-
titudes from thoſe duties, they
yet are conuicted of.

Concerning *Scandall in things
Indifferent:* middle caſes neither
commanded, nor forbidden; we
are to obſerue, 1. the qualitie of
the *perſon* that may be Scandali-
zed; 2. the qualitie of the *fact*
wherein this offence is giuen. 3

1. The *perſon*; He muſt be a
member of the ſame Church,

no offence can be giuen to them with whom we haue no Conuerſe. One Church indeed may ſcandalize another Church, for that the Aches of a Church are publicke, and ſo obuious to the eye & cenſure of all neighbour Churches; but *one perſon* is of ſuch priuate carriage, that none but the *members of the ſame body*, can receiue good or euill by his life.

2. He muſt be ſuch an one, as to whom the knowledge of *Chriſtian libertie*, in this or that caſe hath not beene ſufficiently propoſed. *Peter* was Infirme in the matter of libertie from *Iudaiſme*, for that the *doctrine of Abrogation* was concealed from the preſent age of the *Iewes*, vntill further growth, and the practice of them was not ſinnefull to the *Iewes* as yet, and therefore not ſo materiall to be taught. *Act.* 10. 14.

3. *Weake*, as hauing in him a dif-

diſpoſition to apprehend matter of *offence* offered. It was an eaſie thing to the *Iewes* to be offended at ſuch as Preached againſt the *Ceremonies of the Law*, for that they once ſaw them of force by Gods owne *ordination*; which was ſuch a *Core* in their ſtomacke, that they could not diſgeſt the *libertie* purchaſed by Chriſt; ſuch as haue no ſuch inward ſtumbling blocke, cannot be juſtly offended by vs, *Act.* 21. 21.

4. He muſt be ſuch an one as is *flexible* either way; ſuch as are *obſtinate*, and *opinionate*, or already as bad, as *temptation* can make them, cannot be ſaid to be deſtroyed; but when there is likelihood of good to be done of any, as being of *a tractable diſpoſition*, and yet are hindered in, or driuen off of the profeſſion, or practiſe of holinesse, by our indiſcreet carriage; this is *Scandall*.

Now

Now concerning the ſecond thing, the *facts* wherein offence is giuen; obſerue

1. Where anothers judgement is confirmed in Error by our indiſcreet walking. *Gal.* 2. 3. 4. 5. *Paul* denied *Circumciſion* to *Titus*, where it was preſſed as a matter of *neceſſitie*, and that to ſaluation, leſt he had ſetled thoſe *obſtinate Iewes* in their error. Where the doctrine concerning *Chriſtian libertie*, deſtroyes the indifferency of a thing, it becomes a *caſe of confeſſion*, and therefore muſt not be ſubmitted vnto, it being a *Rule*, that the weake are to be forborne, but our *libertie* wreſted out of the hands of obſtinate brethren.

2. Where the *truth we profeſſe* is by our vnwiſe walking deſtroyd; a diſſonancy appearing twixt *tongue* and *hand*, pulling downe what formerly we haue built vp. *Peter* in *Act.* 10. was ignorant of the *Gentiles* admittance

tance to grace, yet being *Catechized* by the Lord, Preaches to the *Iewes* Gods equall eſteeme of *Iew* & *Gentile*, in the eleuenth Chapter, and yet in *Gal.* 2. 12. 13. ſeperates from them as vncleane, to gratifie the *Iewes*, and was therefore Reſiſted by *Paul*, as worthy blame. Our *doctrine* is the *Rule*, and *life* the *Ruled*, and muſt not therefore deſtroy that which giues it all the perfection it hath.

3. In caſe *others are inſnared by vs*, in things we might doe, excepting *Chriſtian offence*, our *actions* being commonly eſteemed otherwiſe then we practiſe them, *1 Cor.* 10. 18. 29. A queſtion was propoſed, whether Chriſtians might buy, or eate meate offered to *Idoles*, the *propertie* being changed, and it brought into the market? the *Apoſtle* anſweres it may, vnleſſe in caſe of *Scandall*, when a *weake brother, not Catechized ſo farre, that it now takes*

place

place of common meate, is occasioned to censure thee to be a Libertine. 1 *Cor.* 8. 10. The sitting at meate in the *Idoles Temple*, though the meate was neuer offered to any *Idol*, yet no other meate being vsuall to be eaten there, the *Conscience of a weake brother* is occasioned to eate things offered to *Idoles*. Of this nature was *Naamans* fact, all that bow in the *Idols* Temple, are commonly reputed to be *worshippers* thereof, and therefore he might not doe it, yet the *Prophet* giues him a delatory answer; Goe thy waies, trouble not thy selfe with points of this nature, the *Resolution* whereof, thou being a *babe* as yet, art vncapable of, 2 *King.* 5. 18.

4. In case *others haue occasion of stopage, and grieuance in the race of holinesse.* The practice of such and such Worthies, whom all men reuerence for many excellent parts in them, causes other

meare-

weaklings to be at a ſtand in many caſes of *Conſcience*. Conceiuing, that if ſuch a thing were a dutie, or a ſin, ſuch would haue an inſight into it aſwel as others. And hence the edge of their zeale is dulled, & they conclude, either to ſit ſtill, or walke ſlowly, in things they are halfe conuinced of to be duties. *Rom.* 14. 21.

The doctrine of *Scandall* thus explained, let vs proceed to application: ſeruing vs,

1. For *Exhortation* to a wiſe and Chriſtian walking, ſith one vnaduiſed act may ſo far diſparage thy brother in the progreſſe of *Religion*, that all thy endeuors can neuer recouer the ſame. It would trouble any of vs, if by a raſh word, we ſhould betray our brother to death, or ſmite out the eye of our deareſt childe, and yet the *life of grace*, far more precious, is deſtroyed by vs, in our vnaduiſed walking. 1 *Vſe.*

A neceſſitie there is of offences, as the world is now diſpoſed, *but it were better a Milſtone were hanged about his necke, that ſcandalizes a beleeuer, and he caſt into the bottome of the Sea.* Well, wouldeſt thou preuent *Scandall* in others? watch ouer thy ſelfe in the obſeruance of theſe Rules.

Rules. 1. Alwayes carry in thy boſome an high eſteeme of a *Chriſtian*, being beautified by *Chriſts blood, Chriſts righteouſnes, Chriſts ſpirit and Kingdome*, all which coſt our Lord the ſetting on, or euer he could eſtate vs into theſe *Royalties.* Bethink with thy ſelfe, is a *Chriſtian life* ſo dearely purchaſed? So hardly maintained? So eaſily loſt? ſo rarely recouered? O how it concernes me to watch, leaſt by my miſcarriage, others be hardened in ſinne; or hindered in holineſſe!

Mal. 3. 17.

2. Doe nothing without warrant; try and examine euery motion

tion offered to thy mind, and before any enterprize, demand of thine heart theſe Queſtions; Is it according to the Rule of vertue? Durſt I doe it were Gods deſtroying Angell by to take vengeance? Will it either doe good, or no harme in the Church of Chriſt? Theſe thoughts will ſuppreſſe a diſordered carriage; a warrantable act cannot Scandalize any. *Gal.* 6. 16.

3. In caſes doubtfull, euer doe that which may edifie thy *Brother*, though it offend his ſtomacke, yet if it build vp his *Conſcience*, thou ſinneſt not. Sometimes in *mixt companies*, ſome are contrarily affected, one puts *holineſſe in meates*, another eſteemes *all alike*, yet omits the condition of *ſanctifying them*; a third thinkes they are to be forborne, at leaſt *for authoritie ſake*. Now a holy and modeſt vſe, will

will teach the firſt *all meates are lawfull in nature*; the ſecond, that *all are impure to them that impurely vſe them*; the third, that how euer *eating againſt the Law be a ſinne*, yet eating *beſides the Law is not, where there is one habituall obedience, and the ciuill Reſpect of the Law-giuer in the breed of Cattell obſerued.* 1. Cor. 14. 26.

4. Forbeare the doing of ſome things thou mayeſt doe. Such as are alwayes at the *chaines end*, doing the vttermoſt of their libertie, will ſoone breake ſome of the *linkes*, and ſo incroach vpon the *Lords ſeuerals*. This we ſee in thoſe *Chriſtians*, who in that *Chriſtian libertie* warrants ſuch exerciſes *as are of good report*, take libertie to glut themſelues therein, diſcerne not of their company, or ſort their games by Lots. Thus being brought in *ſlauery* to that, which firſt they intended

to

to *ſerue them*, they violate the *Rules of Chriſtian moderation* prouided in that caſe. Whence our *Diuines* haue a *Rule*; *He that alwayes will doe all he may doe, will ſometimes doe that which he may not.*

2. This alſo Exhorts vs to arme our ſelues againſt *Scandall*, that wee fall not where there is occaſion of offence offered, ſith how euer it be with others danger, yet our ſhipracke; *in vaine is the Net layd in the ſight of any bird.* Receiue theſe *Antidotes*, whereby thou mayeſt be ſtrengthened againſt the ſurfeit of others miſcarriages.

Rules.

1. Get the Root and Raigne of ſinne, ſubdued in thine owne heart, ſeeing euery temptation *muſt plow with our heifer.* Corruption being mortified, and ſinnes ſtrong holdes rifled, its not eaſily ſtirred vp againe. *Ioh.* 14.30. The *tempter* finding no-

nothing in CHRIST, ſped not.

2. Try before thou truſteſt; *in our dealings with God, we muſt truſt, and after prooue*, but men ſubiect to error, muſt be examined, or elſe we abuſe both our ſelues and the *truth*. *Examples* binding onely where there is a *Concurrence with morall equitie*. 1 *Theſſ.* 5. 20.

3. Beware of *perſonall affectation*. While we admire the perſons of any, our judgements are blinded, that we cannot determine impartially of their actions. What, *My Miniſter*, and *ſpirituall Father*? Shall I make queſtion of what he doth? Making men like *Gods*, and their words *Oracles*, the high way to *hereſie*. This occaſioned *Barnabas* his foyle; his judgement dazled with the worthineſſe of *Pauls perſon*, ſo rarely qualified. *Gal.* 2. 13.

4. Car-

4. Carry a holy jealouſie ouer thy *Brother*; needleſſe ſuſpition is to be auoided, but juſt inquiry vſefull, to arme me, both to ſaue my ſelfe from falling, and recouer him now about to fall.

2 *Cor.* 10. 2.

FINIS.

UMI

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